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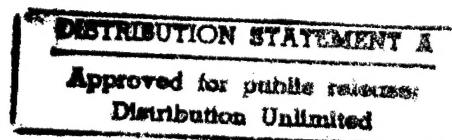
JPRS 81950

7 October 1982

USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1317



FOREIGN BROADCAST INFORMATION SERVICE

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7 October 1982

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INTERNATIONAL

'PRAVDA' CITES U.S. PAPER ON 'SPECIAL' TROOPS

PM161429 Moscow PRAVDA in Russian 14 Sep 82 p 5

["Political Reviewer's Notes" by Vitaliy Korionov: "Gamble on Killers"]

[Text] A characteristic article shedding light on the sinister plans being nurtured by the Pentagon and the CIA appeared recently in the SAN FRANCISCO EXAMINER. The American newspaper reports that Pentagon chief C. Weinberger has ordered the U.S. armed forces to "activate their special contingents."

The history of the creation of these contingents goes back to the years when the most reactionary forces on the other side of the ocean decided to turn the wheel of American policy in the direction of unleashing a cold war and preparing military adventures against the socialist countries.

As early as 1948 the American press began carrying articles urging the development of subversive and terrorist activities in East European countries. One of these articles published in the weekly U.S. NEWS AND WORLD REPORT bluntly stated that Washington was thinking of "organizing armed detachments under American leadership. Assassinations of prominent communists will be encouraged." The National Security Council's secret Directive 68, approved by President Truman in the spring of 1950, set the task of "sowing within the Soviet system the seeds of its destruction," for which instructions were given, in particular, to "encourage and support riots and revolts in selected countries neighboring on the Soviet Union in strategically important locations." This policy found legislative embodiment in the law adopted 10 October 1951 by the U.S. Congress on financing "any selected persons... supporting NATO, or for other purposes."

The plans of the masters of subversive affairs were not crowned with success-- socialism's defenders saw to that. But our enemies did not calm down. The CIA plays a particularly sinister role in this dirty business. The SAN FRANCISCO EXAMINER openly writes: "Operations of this sort have been organized and controlled by the CIA, which has long regarded the special troops as something like its own private army."

In an article published in London's THE TIMES, J. Angleton, a former leading CIA staffer, wrote that back in 1956 his department was conducting the intensive training of renegades from a number of socialist community countries

at a secret base in the FRG for "paramilitary operations" in East Europe with a view to overthrowing the socialist system.

Neither effort nor funds are stinted on the "special" forces' operations. America's NEWSWEEK magazine states: "The widening of secret subversive operations and other intelligence actions is proceeding at such a pace that certain members of the Senate and House Intelligence Committees cannot keep up with them."

Indeed, the bloody trail of the CIA's "private army" extends through dozens of countries. "When the Vietnam war broke out," the SAN FRANCISCO EXAMINER recalls, "These troops' servicemen began to be used to combat guerrillas, and this impression of them remains widespread to this day." But not only do thousands of people in the countries of Indochina recall with a shudder the deeds of these butchers, the crimes of the "Green Berets" will not be forgotten by the peoples of Latin America, Africa and other continents, where the CIA's "secret army" has overthrown governments not to Washington's liking, liquidated progressive figures and sown death and destruction.

New scope is now being imparted to this criminal activity in direct connection with the growing adventurism in Washington's policy. Comparatively recently the head of the American administration delivered a policy speech at CIA Headquarters, declaring that this "powerful tool at the administration's disposal" must be utilized in full in the "crusade" against socialism and other forces of freedom.

The Pentagon has translated the president's directive into the language of concrete action. The "guidelines" for drawing up military programs in the period through fiscal 1988, which have been elaborated by the U.S. military department and approved by the president, state, in particular: "We must revive, activate and strengthen the special troops so as to demonstrate U.S. might where the use of conventional armed forces would be premature, inappropriate or impossible."

They do not hide the fact that they plan to spearhead the actions of these bandit formations, above all, against the USSR and its allies. "The special troops," the SAN FRANCISCO EXAMINER writes, "will conduct operations in East Europe, and also in the northern and southern sectors of NATO's zone of operations."

But not only there. The plan of action drawn up at the CIA and the Pentagon for the "executioners" covers essentially all parts of the world where the peoples are waging the struggle for freedom and independence. The SAN FRANCISCO EXAMINER reports: the "Green Berets'" very extensive presence is already to be observed in Honduras, where there is being set up "a small army of anti-Sandinist 'commandos' to make brief strikes against government targets in Nicaragua.... Apart from Central America, other likely regions to use the 'Green Berets' include, in particular, Angola and also Kampuchea.... Offensive operations involving special methods and special types of weapons are already being conducted or prepared also in Afghanistan, Libya and South Yemen."

The American newspaper imparted new details of the dirty plans being drawn up at the Pentagon and in Langley. The defenders of peace and progress will draw the appropriate conclusions from these admissions.

INTERNATIONAL

MOSCOW PAPER INTERVIEWS PZPR'S HARAZIM

PM130915 Moscow KOMSOMOLSKAYA PRAVDA in Russian 1 Sep 82 p 3

[Interview with PZPR Central Committee member and First Secretary of the "Niwka-Modrzejow" Mine Party Committee in Kwatowice Voivodship Boleslaw Harazim by own correspondent Yu. Orlik: "Without Allowances for Youth"-- date and place of interview not specified]

[Text] Katowice-Warsaw--[Question] A PZPR Central Committee plenum devoted to youth problems was held recently. You took part in it and spoke in the debate. What can you say about young people's feelings today, in the summer of 1982 in Poland?

[Answer] I often meet with young people. This is both a secretary's duty and simply an emotional need. I devoted man-years to the youth movement and I owe it a great deal. The youth organization recommended me as a party member, helped me graduate from technical college (I was combining work and studies) and taught me not to give in the face of difficulties and to trust in a friend's help. And I am interested in the way today's 20-year-olds live, what they think and what they desire. I will admit that recent conversations with them have left me with contradictory feelings. The problem is not that the years are slipping by and people now see many things differently. The age difference is not the problem. What worries me is the confusion and political disorientation of a section of the young people. I am worried by the spirit of parasitism and consumerism eating away like rust at the will to act, to transform, to improve the world that has always been characteristic of the generation embarking on life. I will come to the reasons later. But irrespective of the explanations, I cannot accept the formula "the lost generation" or "crisis generation" that some of my opponents among the young people agree with, alas.

Yes, young people now are indeed starting out in difficult conditions. There is the economic recession and the decline in the level of prosperity--natural consequences of life on credit and of solidarity's destructive actions. But no generation gets everything readymade. Each makes its contribution to the wealth of the whole people.

My generation embarked on adult life immediately after the war. There was real trouble then. The country was in ruins. People were on the point of

exhaustion. Happiness was a piece of bread. My father returned from a concentration camp (I carefully keep his documents bearing the camp numbers Auschwitz-107517, Mauthausen-33752) worn out and ill. But he went to work at the mine and went down to the coal face. There were six children in the family. We went around in old clothes and slept together. At 15 I too was installed in a job.

I know arguments based on personal experience are not always convincing. Children have got to live better than their fathers. I'm merely objecting to the reproaches leveled at the older generation--see what a situation it has reduced the country to. We raised this tormented country from its ruins. We built plants, hospitals, schools. Only a blind person can fail to see what we have created, what socialism has created. Or a person misled by hostile propaganda. The doors were open wide to that in the period between August 1980 and December 1981. Socialism, its values and its potential were distorted and denigrated. Western subversive centers and the homegrown counterrevolutionaries from KSS-KOR and KPN [Confederation for an Independent Poland] and the Solidarity extremists cooperated particularly closely in this dirty work. But we party members are to blame too for poorly explaining the principles, essence and gains of socialism to young people. So they were susceptible to demagoguery. The 13th of December was a turning point in Poland's development. The measures taken by the authorities ended the orgy of the counterrevolutionary forces and the massive indoctrination of young people in an antisocialist spirit. The crisis began to be overcome. But this process is long, complex and not without contradictions.

[Question] In one publication I read the following admission by a young worker from the Ursus Tractor Plant: "Socialism...what does it mean? It is a few socialist countries with similar systems and similar troubles. Socialism is not an ideology for me. Under capitalism or under socialism each person wants the same things: to earn a wage, eat, sleep and live decently. So I don't see any special difference...."

[Answer] That is a very vivid example of a confused world outlook and evidence that social, class criteria have already been eroded in that young person's mind. Solidarity's Mazowsze regional headquarters was at the Ursus plant, as is well known, Bujak and Janas delivered their ranting speeches particularly often there. This young worker had clearly swallowed their sermons. So there you have a young guy turned into a readymade doubledealer. What does he care about ideology--so long as he eats well and sleeps as much as he likes. He will not lift a finger for other people, for society. The paradox of solidarity, incidentally, is that--despite its name--it did not unite people but disunited them and extripated the sense of collectivism and mutual assistance from people's hearts. It accustomed people to the thought that they need only take from the state, from society, without giving anything in return. These sentiments are tenacious and are bound to cause concern. I will cite a particular example--the dispute that erupted over loans for young families. I often heard young people say: The loan is too small, you can't buy a color television, a top-class hi-fi, an automatic washing machine with it. But excuse me, why at the very start of family life have you absolutely got to have a color television and a super stereo tape

recorder? Can't you start more modestly? The state treasury is not a bottom-less barrel. You can't shift all your personal material concerns onto society.

The government has now formulated a program for improving young people's start in life and in their occupation and is taking vigorous measures to solve the housing problem. But unless young people participate actively and work selflessly, you cannot fulfill these plans.

[Question] Everything seems to show that you take an exacting and critical approach toward assessing youth organizations' activity.

[Answer] I would be more specific: an exacting and critical approach toward the activity of the Union of Socialist Polish Youth [ZSMP] primary organizations in certain enterprises. Alas, I have grounds for doing this. I have been to plants and mines where life in the youth organizations was almost at a standstill. The staff personnel alone were trying to do something; the aktiv stayed on the sidelines. But you cannot solve a single important problem without the support of your contemporaries and those who share your views.

I remember my youth. The country needed coal--and at the call of the youth organization thousands of young miners went down to the coal face on Sundays and holidays. The secretary was the first to go. And after the shift we went on to construct a stadium, a shooting range, a swimming pool. We didn't wait for the funds, the equipment, the materials to be allocated for the purpose. In the seventies we partly lost this enthusiasm. Young people's ideological and labor education--they always go hand in hand--was relegated to the background. The participants in the PZPR Central Committee Plenum spoke with concern of the fact that youth organizations spent the lion's share of their time organizing evening entertainments, discotheques and tourist excursions and in general engaged in social, cultural and everyday activities, although they were called political, ideological education organizations.

We have to get away from that sort of practice. The first steps in this direction have already been taken. The SZMP-organized debate "What Kind of Poland, What Kind of Union?" was political in nature. Organizations are seriously raising the question of the need for the more profound and systematic study of Marxism-Leninism by young people. For it is a paradox that many young people became acquainted with the theory of socialism not from original sources but from the critique of socialism in the "works" of oppositionists of every stripe.... A program entitled "Young People in the Reform" has been formulated and youth organizations' participation in solving the housing problem is increasing in scale. But, I repeat, these are only the first steps. It is the work of more than a day to overcome the crisis in the economy. Even more so for that in people's minds. Especially when you consider that the counterrevolution has not laid down its arms. Relying on the support of western subversive centers, the enemies of socialism are trying to prevent the normalization of the situation in the country, are inciting young people to sabotage and street riots and are threatening from

the underground a general strike and reprisals against "collaborationists," as they call those who are helping straighten things out in their own home--that is, the majority of the people.

[Question] You also touched on the topic of the Polish church in your speech at the plenum.

[Answer] I grew up in a religious family. My mother was particularly devout. My first books were a Psalter and the Gospels. The books on socialism only came later. But in general my world outlook was formed not by books but by life. Poland's resurrection from the ashes of war was for me more miraculous than the Bible legends. People accomplished it. My mother for a long time could not reconcile herself to the fact that an "unbeliever" was growing up in her family. When I got an apartment (a small room with a small kitchen) she brought an image of Saint Joseph and wanted to hang it on the wall. I forbade her to, tactfully but pretty emphatically. There was I, a young party member, at the time Union of Socialist Youth secretary at the mine, and I believed I shouldn't have one faith for show and another for home consumption. I still think that. To be a communist is to be a person of materialist convictions. I will not accept claims of the following type: the church deals with eternal questions and the party with temporal questions, and the one is no impediment to the other.

At the plenum I said that under the conditions of acute political struggle, some people had moved away from the party. At the same time there had been an influx of young people into the church. This should be investigated: why is this happening? This is not only a philosophical question, but also a practical question. Remember that the street riots in June and August of this year, in which young men stupefied by hostile propaganda took part, began after the end of church services. In their sermons the priests had urged people to pray for the internees. For those who were pushing the country into the abyss? No, not all of them deserved absolution. Not all of them have abandoned ideas of reversing events. But the church is taking them under its wing. Is it motivated by charity alone? Maybe by a desire to make political capital as well, by a desire to maintain tension in the society-authorities sphere? None of these are idle questions for a party member, I repeat.

[Question] But let us return to the main topic of our conversation. During the debate before the plenum which was said about the need to expand the representation of young people in the organs of people's power and to promote young people more boldly to leading posts.

[Answer] That is a necessary condition of the development of socialist democracy. Incidentally, in its resolution the plenum recognized the need to expand youth organizations' rights. But a quantitative increase in the seats for young people on representative organs does not in itself resolve the question. What is far more important is how the younger generation uses its civic rights and how active the young people's elected representatives are. For instance, over 18,000 young deputies, or 17 percent of the number of representatives, currently sit in people's councils at all levels. But is their voice sufficiently heard, do they put forward interesting new

initiatives, do they maintain contact with their voters, do they keep their finger on the pulse of life? Here is another example mentioned at the plenum. One in four state administration personnel is aged under 30. When it comes to the voivodship administration, it is one in three. But there is little evidence that things go better or that red tape, bureaucracy and a lack of consideration for people vanish from institutions wherever "young people rule." That is not a reproach of young people, but merely a statement of fact indicating that young people need to learn how to administer and to be a servant of the state.

Youth organizations are faced with complex tasks today. The most important and vital of these is to mobilize the young generation to strengthen the socialist gains in the country.

CSO: 1807/169

INTERNATIONAL

BRIEFS

SPANISH COMMUNISTS IN UZBEKISTAN--(UZTAG) A group of leading workers of the Communist Party of Spain, headed by Juliano Rico, member of the Executive Committee of the workers' commissions, has become acquainted with the life of Uzbekistan. [Excerpt] [Tashkent PRAVDA VOSTOKA in Russian 29 Aug 82 p 2]

CSO: 1807/2

NATIONAL

RYABUSHKIN SEES INCREASED ROLE FOR SOCIOLOGISTS IN ANALYSIS OF PUBLIC OPINION

Moscow SOVETSKAYA ROSSIYA in Russian 26 Aug 82 p 2

[Article by T. Ryabushkin, director of the Institute of Sociological Research, USSR Academy of Sciences, corresponding member of the USSR Academy of Sciences: "The Reader's Social Order"]

[Text] A thick bundle of readers' letters was put onto the desk and the thought came: if one opened the newspaper to the rubric "A Problem for a Physicist," many would probably refrain from giving advice to scientists about what kind of elementary particle accelerators should be built or something else of that sort. And yet the tasks that the readers have posed for sociologists are quite numerous, although everyone knows how difficult it is to help by means of advice even a single person who has gotten himself into a complicated life situation, and now we're dealing with the social problems of society. . .

Your active response, dear readers, is completely understandable and gratifies us. We are living in society, we are linked with it by thousands of invisible threads, and, naturally, we cannot fail to be concerned by its problems. The sense of civil responsibility for our present and future, and for the future of our children, encourages us to be informed about everything that is happening around us, and to become actively involved in the life that surrounds us.

The reader may ask himself the reasonable question: why, then, do we need sociologists if everyone is capable of acting in the role of a "social thinker"? We attempt to analyze the phenomena of life, to see the underlying natural laws, to find the best solutions. And here, without a doubt, the experience of every interested person deserves attention. However, the social organism is so complicated that it can be viewed only from "personal positions" -- and that presents the risk of making a mistake, because personal experience is frequently one-sided. In this regard I recall an ancient Hindu parable about the six blind men attempting to imagine what an elephant is like. The person who feels the leg thinks the elephant is like a tree trunk, the one who feels the tail thinks it is like a whisk. And each of them was correct in his own way. When analyzing the various judgments contained in your letters, we shall attempt to encompass the subject or the phenomenon as a whole.

At the very beginning we would like to answer readers A. Boyko from Kuybyshev, T. Pal'chik from Mogilev Oblast, V. Yerofeyev from Novomoskovsk, and many others

who want to know about our institute's work and the development of sociological research in the country.

The present-day stage of the development of Soviet sociological science began in the middle 1960's. The organization that became the basic coordinating center was the Institute of Concrete Social Research, USSR Academy of Sciences, which was created in 1968 and which was subsequently renamed the Institute of Sociological Research; other scientific-research institutions with a similar area of specialization also appeared. And it was not only in Moscow, but also in a number of other cities in the country. Groups for the study of public opinion have currently been created under many of the party, trade-union, and youth organizations. Sociological subdivisions are also functioning in the branch scientific-research institutes, departments, institutions of higher learning, and at industrial enterprises.

The circle of problems studied by sociologists is very broad. By way of an example we shall mention only a few of the problems that are being developed in our institute.

For a number of years a study devoted to the problems of the development of the working class and the intelligentsia has been under way in the city of Gorkiy. The obtained results attest to the fact that during the past 15 years there has been a considerable reduction in the percentage of workers with a low level of proficiency. This phenomenon, obviously, is a progressive one, and it cannot fail to gratify one. However, a disproportion has arisen: the number of work sites for persons with a low level of proficiency has proved to be 1.5 times greater than the number of workers in Categories I and II, and the number of work sites that require a high level of proficiency has proved to be approximately one-half the number of highly qualified workers. What has been created is a kind of "shortage" of workers for relatively unskilled labor. This has led to a situation in which, in a number of instances, it is necessary to increase the pay to workers in Categories I and II or to replace them with workers in Categories III and IV, and this causes in the latter workers the natural dissatisfaction with their labor. After studying the situation, the sociologists formulated recommendations for overcoming the contradiction that had been created.

An important place in the institute's activities is occupied by the analysis of the opinions expressed by the readers of the central newspapers. For example, a study of the readership of SOVETSKAYA ROSSIYA that was carried out by the editorial office with the participation of our associates made it possible to take into consideration the wishes of tens of thousands of subscribers with regard to the content and format of materials published.

The mass reader does not always have the opportunity to become acquainted with the scientific publications of the sociologists. Therefore, regular meetings on the pages of the newspaper between the scientists and the readers are mutually advantageous. This helps the readers to analyze the social processes better, and to engage in public life more energetically. And the scientists are granted the opportunity to re-examine the object of their research "from within," to expand the field of their social vision. The usefulness of the chain "reader -- scientist -- journalist," as I see it, lies in the fact that this cooperation

will help certain sociologists to overcome their fear of getting "submerged" in life with all its complicated and frequently acute problems. Let us consider still another important factor. Many sociologists working in production (A. Ryazanov from Melitopol, Ye. Arkhipov from Odessa, and others) in their letters justifiably remark that economic administrators do not always understand the importance and the need of independent studies, and do not know how to introduce their recommendations. The active exchange of opinions, the discussion of the vital problems, will help to expand people's ideas about the possibilities of sociology, and will contribute to the education of the culture of sociological thought processes.

The editorial office has received a large number of letters that touch upon the problems of improving the administration of the national economy and the interrelations between leader and subordinate.

Muscovite V. Palishin, in particular, feels that the inability of certain managers to organize the collective's labor activity leads to unrhythmic work, and to overtime. F. Kuksevich, from Sverdlovsk, asks the question, "Where can one find evaluations of the leader's labor? Where are the scales on which to determine the importance of his personal contribution or his blame in carrying out the task to be resolved?" In my opinion, this is a very important problem that requires the most careful study. It is not a simple matter. It is easy to measure things by specific items, by tons, or kilometers. But what is required here is the accounting for a large number of factors which are difficult to imagine mathematically. Possibly, the manager's labor could be evaluated on the basis of the implementation of the creative capabilities of his subordinates, or the initiative that is manifested by them. Studies are being conducted in this area, but our life experience could also suggest some good ideas to us.

Reader V. Akinin writes that, quite frequently, the will of the administration prevails over the initiative of the workers and this leads to a situation in which, for the most part, we orient ourselves on the average capabilities of people, we resolve the problems not by ability, but by number. The striving to get just a bit more from the state, without troubling oneself with the effective organization of labor on a cost-accounting basis, nullifies not only the brigade contract, but also the cost accounting itself, and the system of bonus payments. From these sharp judgments which, unfortunately, in a number of instances have justification, V. Akinin concludes: it is necessary to provide the labor collectives, when resolving certain planning tasks, with legal rights such as those that the cooperative organizations have.

A large number of problems have been connected with the introduction of the brigade contract. Socialist have not been closing their eyes to this. Here is some data obtained by ISI [Institute of Sociological Research], USSR Academy of Sciences as a result of studies carried out on the activities of cost-accounting brigades in construction organizations and at industrial enterprises in Moscow and Perm.

Almost half the members of the brigades mentioned as the chief reason for the poor work the difficulties linked with supply. In construction, a large amount of harm is caused by the frequent shiftings from project to project, and by hurry-up methods toward the end of the planning period: one-third of those

surveyed mentioned these factors. Every fifth person mentioned as the basic reason for the reduction in his material self-interestedness the shortcomings in the bonus system.

V. Akinin correctly poses the question of the need to improve the interrelations between the administration and the ordinary workers. Our data confirms this conclusion. Only approximately 9 percent of those surveyed stated that the administration always takes the brigade's opinion into consideration; 23 percent feel that this does not always occur; and approximately the same number remarked that, for the most part, the brigade's opinion is not taken into consideration. In other words, the introduction of the brigade contract requires a large amount of preliminary organizing work, the psychological reorganizing of the managers and subordinates, and a change of attitudes within the brigade. The negative factors lie not in the essence of the brigade method, but in the shortcomings that are linked with its introduction. That was justifiably pointed out by Comrade L. I. Brezhnev at the 17th Congress of Trade Unions.

A serious problem is the increase in the real participation of the members of the collective in the resolution of production questions.

What is administration? It is, first of all, planning. It is the selection, placement, and education of personnel. It is the making of time-responsive and long-term decisions with regard to the most diverse questions. And it is also supervision over their execution. The responsibility for all these questions is borne by the manager. But it is the same situation for the labor collective too. The workers should manifest initiative more actively. This right has been granted to them by the USSR Constitution. In the practical situation, complications occur in the realization of that right.

Let us attempt to analyze what the crux of the matter is. First of all, it is far from always that we know how to make use of those rights that we have. But that is not all. Every manager decides for himself how to make decisions -- whether to ask the collective for its advice, or not. Strict instructional guides do not always exist on this score. But they are needed, since one still observes frequent instances of deviations from the legal norms. Consequently, it is necessary for every manager, whatever position he occupies, to determine strictly when he is required to ask for the collective's advice, and when he can assume the entire burden of responsibility himself.

I am expressing only a few views which, perhaps, may even be arguable, with regard to the problems that the readers raise in their letters. I would like to direct your attention to how complicated every social phenomenon is. It is especially undesirable here to make any hasty decisions. You will agree that even in one's own family it is not always easy to foresee all the consequences of hasty conclusions.

Take, for example, what would appear to be a completely everyday question of flea markets [*veshchevoy rynok*]. For years that question has not left the pages of the newspapers. A large number of arguments against them have been raised. A hotbed of speculation? Partially. People trading in articles stolen from enterprises or construction sites? That has happened. So the flea markets began

to be closed one after the other. But once again the letters arrive at the editorial office. K. Kulikov, war and labor veteran from Vladivostok, writes a letter. During his long life of labor as a skilled worker he has accumulated quite a few valuable tools. Now that he is retired, he no longer needs them. What should he do? Throw them out? That would be a shame: it took him years to collect them, and he paid good money for them. There's nowhere to sell them. And yet someone could use them. . . Or take another example. A letter from Riga (the author wishes to remain anonymous). Where can he buy live fishing bait? It's not sold in the pet stores. And yet, right next to it lively trade is in progress. But. . . the trade is administratively prosecuted. It would seem that these are minor problems, but life is made up of problems such as this. So it turns out that the flea markets have been closed, but the vices that were linked with them have remained. Because of a small number of morally depraved people, many honest citizens have suffered. Are we really to believe that this kind of hasty "decision" helped to stamp out speculation or thievery? No.

We have become acquainted with only a few questions that were raised in your letters. Subsequently, it will obviously be wise to conduct special-topic meetings with the sociologists on the pages of the newspaper, where they will analyze individual problems raised by you. For these purposes our institute has created a working group which will begin to engage in the analysis of the readers' recommendations. And to all of you who wrote to the section "A Problem for the Sociologist" we express our gratitude! We await your letters.

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CSO: 1800/1299

NATIONAL

EDITOR IN CHIEF ADVOCATES INNOVATION FOR PRODUCTIVE INDUSTRIAL GROWTH

Moscow ZHURNALIST in Russian No 8, Aug 82 pp 2-4

[Article by Vladimir Zhidkov, editor in chief: "Supporting and Affirming New Developments"]

[Text] In this time of universal struggle by the working people to carry out the USSR Food Program approved by the May 1982 Plenum of the CPSU Central Committee we can see once again how important progressive know-how and the practices of the best urban and rural workers are for successful operation of the national economy. The know-how of production leaders is truly the wealth of society. Indeed, the best grain farmers harvest 40-50 quintals per hectare, while the average is 20-25 quintals and inefficient farms barely get 10-15 quintals. How much the production of this grain would increase if the practices of the best workers were adopted by everyone or at least by a large majority! The grain harvest for the entire country would increase by 1.5 or even two times.

And how striking the results are at livestock farms, in vegetable raising, and in orchard farming! Some livestock breeders, for example, get 105 calves a year per 100 cows, while at other places 20-30 percent do not produce calves. How useful it would be to introduce the most efficient methods of managing agricultural production everywhere!

There may not be a single newspaper or magazine in our country that does not concern itself with propaganda for and dissemination and introduction of progressive know-how. Many periodicals in issue after issue follow the party's instructions on the importance of this work and explain the sense of the know-how of the best production workers, support people who are trying to work in a new way, and persistently criticize those who oppose and hinder new development. This is the paramount and highest duty of our press.

Phrases such as "the new," "in the new way," "innovation," "progressive," and "progressive worker" appeared in our periodical press immediately after the victory of the October Revolution. The country and the entire working people of the former Russian Empire rejected the old and outdated, everything characteristic of exploiter society, and began a new life. New rights and duties of people were declared and new attitudes of one person to another and of people toward public property and their labor were proclaimed.

The new was victorious, fighting against and throwing aside everything that retarded development; the new became everyday reality. Social development put forth new challenges, posed new goals, and affirmed new methods of building socialism.

Soviet journalism was a reliable helper in the party's ideological struggle to establish the new and progressive, everything that uncovered the inexhaustible creative potential of the new society, the new order, and the new Soviet type of human being.

In the more than 60 years of Soviet power journalists have accumulated their own experience in propaganda for the new and progressive, and it is also constantly being updated. Everyone knows that many of the victories of Soviet society, many of our people's achievements in production and cultural life, were closely tied to enormous agitation, propaganda, and organizational activity by the press, radio, and television.

The new and progressive, described by the press, explained by radio, and shown on television, intruded itself into people's lives, captured them with its necessity and significance, and inspired millions of working people to heroic, shock labor.

Today too the progressive know-how of the leading members of our society is a focus of attention for journalists. In recent years the party has criticized workers of the mass information and propaganda media for excessive hullabaloo over initiatives by innovators and even for the most damaging thing - "initiative fabrication" [pochinotvorchestvo] where the desperate pursuit of "initiatives" which were not well-considered and useful, and sometimes were simply harmful, but always "belonged" to the "innovators," inflicted damage not only on production but also on moral indoctrination of the people.

The desire to find "one's own" initiator or local initiative still exists today among some of our colleagues. But most of the newspaper editorial boards and committees on television and radio broadcasting are fighting for the introduction of truly valuable and practical initiatives or know-how. All the means and methods of propaganda for innovation that have been accumulated over many decades are used for this purpose. Journalists often resort to the most effective methods of propaganda: lead articles; detailed, technically literate descriptions of the innovation; emotionally charged agitation reports; and, colorful posters. Nonetheless, many initiatives and much valuable life experience from masters of their work are not introduced.

Economic managers and party, Soviet, and trade union bodies play the main part in the diverse, complex work of introducing the new and progressive. They are directly involved weaving innovations into the fabric of everyday practices. But I believe that success here also depends significantly on journalists and all the workers of the mass information and propaganda media.

Not claiming to survey all the problems related to the press' work in dissemination and introduction of progressive know-how, we will try to review at least a few of the failures and miscalculations of practical journalism in this work.

We will begin from the elementary level. Does the press misuse the words "new" and "progressive"? In fact, there are newspapers which in one issue manage to call for "building in a new way," "running trains in a new way," "providing service in the stores in a new way," and so on. Aren't these words a little too much for the reader? Is this necessary for the work?

In the first place, when words related to new developments and innovation are used frequently the readers' interest is progressively less in those very publications which the editorial associates are trying to bring to their attention. In such a newspaper appeals for the new become commonplace and overused and lose their value in the eyes of the reader.

In the second place, if a newspaper thoughtlessly persists in appeals its readers cannot help wondering what has happened in the life of the plant, rayon, or oblast; what kind of disaster has befallen them so that everything has to be done in a new way? Really, why should it be "in a new way"? For example, how has the organization of work at a livestock farm that has produced many good products become outdated and why does it need to be reorganized?

Very often when we call for working in a new way we forget to persuade the reader that work in the old way should not continue for certain reasons, that the old way hinders and retards.

It is perfectly obvious that when we agitate for the new, for the know-how of the best, we simply must persuade the reader, listener, or viewer that the conventional way is backward and the new way is progressive. If this is not done no innovation will find a response among the masses and be truly supported.

Yes, the new must be energetically and intelligently propagandized, and it is important here to show, in a clear and impressive way, how the innovation or innovative know-how is superior.

What does this refer to?

Above all, obviously, the worker must be shown the advantage of switching to the new method, form, or system of labor organization. Does the new way make the person's labor easier? Is it more convenient, easier, or even more pleasant for him to work in the new way?

Even today newspaper people frequently fail to call attention to this aspect of the innovation being propagandized. It often seems to us that the innovation is attractive by virtue of its prestige alone: to work in a new way and be among the leaders is an honorable thing in our society. This is true, but even normal human ambition in a person may be diminished if it is more difficult, uninteresting, or unpleasant to work in the new way.

Many people certainly remember the enthusiastic reports on the new type of labor, introducing all kinds of automatic devices for control of complex mechanisms, aggregates of machinery, and entire enterprises. Amazing! A person in a white coat walks through the room or sits on a chair while the equipment around does the work, receiving output and monitoring quality. The authors

of these reports spoke persuasively of the need for people working under the new conditions to be broadly educated, think creatively, and so on.

But then life itself clarified the matter. It turned out to be very hard to work but not do anything! This is hard both mentally and physically. Such an operator needs very little "creative thinking"; the machines are adjusted by other people and the quality of operation of the machinery is often also monitored by other associates.

In short, not so many people liked to work this way; it takes a certain type of personality, intellect, and temperament.

Certainly the purpose of propaganda for innovative techniques in mass practice is to awaken a sincere, persistent desire in people to work in precisely this new way. And that is also why many initiatives which have been imposed from above die out. This is the situation where people are told they must, so they begin mastering the methods. But then they reject the progressive innovation just as docilely when any kind of complications or obstacles get in the way of introducing it. But if many people were truly enthusiastic about the particular progressive method of labor, they would overcome any difficulty. This is the situation where the masses want to work in this way, after truly effective agitation work!

It is also very important to check any innovation to see that it is superior to the old work techniques being rejected with respect to raising labor productivity. After all, we are for the new because it makes it possible to produce more output, build things faster, and operate machinery better.

Yet how often newspapers still endorse "initiative" whose superiority is difficult to establish or simply does not exist in comparison with the production technology which the journalists say should be rejected. The new should always be more productive, more technological, so to speak. If it is not (unless the old method is harmful to the health of the worker) there is little reason to work for the new: raising labor productivity by every means is a crucial task of our entire society, and it must be carried out in all sectors of production, in all branches of the national economy.

It is perhaps relevant here to recall mistakes made in the recent past during the introduction of machine milking at dairy products farms. It is obviously more productive to have one worker per group of cows instead of 4-5 milkmaids; this is unquestionably profitable to the farm. But it turned out that simply building a new livestock farm and installing electrical milking equipment for the entire herd was not enough. At many farms machine milking caused a sharp drop in milk yield; the cows began producing less milk than with manual milking. Soon the reason for drop in farm productivity became clear to livestock workers. For large-scale simultaneous milking the group of cows had to be selected by both milk yield and the physiological characteristics, for example, of the cow's udder. The transition to machine milking caused a temporary drop in milk yield almost everywhere, but then it rose if animals with the same special characteristics were selected for the milking group. Unfortunately, sometimes not only administrative workers of the kolkhozes and sovkhozes but also the livestock specialists did not know this; they did not consider the changes in conditions

of livestock maintenance closely enough or did not attach the necessary importance to this.

But the press was full of criticism, sarcasm, and even anger at those livestock workers who were not in a hurry to transfer to the new, truly progressive methods of work.

So, better technological suitability and a rise in labor productivity are a necessary quality of any progressive know-how, of any innovation.

There is one other condition in determining the superiority of innovative work methods. This is a beneficial effect on product quality. It is not enough today to simply increase the production of a certain commodity, to add to the production of certain output; it is also necessary that the quality be as good, or even better than that produced before.

Output quality is the principal criterion of human labor and, ultimately, the wealth of society.

The party is posing the challenge of producing more consumer goods, for example, and at the same time emphasizes that they must be outstanding in quality!

Thus, working in a new way means not only working more productively, but also with better quality, steadily improving the use qualities of the output.

In the recent past, of course, infatuation with the quantitative aspect of output to the detriment of its quality led to serious difficulty in supplying the population with footwear, clothing, and many other necessities. Underestimation of quality also had a negative effect on housing production. Poor-quality panels, poor apartment layout, and infatuation with huge windows led to justified criticism of construction workers in many cities and communities of the country. But if we look today at publications in the local newspapers for those years when construction in the new way was begun, we cannot help but notice the inexplicable enthusiasm in the tone of our colleagues in their reports on various innovations, not always carefully thought through, in housing construction.

We all understand the importance of the struggle that the party and government are waging for a successful solution to the housing problem, to meet the housing and domestic needs of the population as quickly as possible. And while participating in this important work in every possible way, we must feel our own responsibility for the fact, for example, that many "glass houses," as the people mockingly call them, have been built in cities which are by no means in the south. We learned that the winter is colder and the summer hotter in such houses than in buildings using traditional designs and concepts. Thin-wall designs also cause many complaints; they are also cold and hot by season, and sound carries through them in a way that truly annoys people. And we journalists must work to see that more housing is built in our country, but it must be better housing, taking account of the constantly rising needs and tastes of the people.

While commenting on shortcomings in housing construction we should speak in greater detail of economic expediency, which is an essential advantage of new, progressive, innovative construction. Usually this is called improved economy.

Yes, everything that is new and more productive should definitely be economically advantageous to the person, the enterprise, the rayon, and the society as a whole. If an innovation is not economically expedient this cancels out all its advantages. Thrift and reduction in the consumption of labor, materials, and energy resources are features of truly innovative technology and progressive methods of labor organizations. Furthermore, it is not enough here to reduce material expenditures for the production of some things; we must also be concerned about economy of use. If we return to recently built housing and public buildings with increased use of glass we find that the money saved on building materials is very quickly used up in operation of the buildings. It is much more expensive to heat such a building in the winter. Thus although there was a gain during construction, much more is lost during operation of the building.

It is difficult in a magazine article to enumerate all the characteristics and essential qualities and properties inherent in a truly new, truly promising initiative or innovation. New requirements may be added to the characteristics under the different working and living conditions of Soviet people. We simply want to call the reader's attention to the most general, typical characteristics.

But even when a newspaper has waged a campaign for introduction and widespread dissemination of a truly valuable and innovative initiative or production technology and the newspaper has been able to convince people, it is still too early to consider preparation for introduction of the innovation complete.

There is one more aspect of this problem.

Our press frequently criticizes the managers of enterprises, institutions, and organizations for backwardness and failure to heed appeals to "work in a new way." Sometimes when you think about the criticism you are not sure whether the managers could have taken up the new initiative.

Indeed, we must ask whether the managers who are criticized have the essential cadres, whether a body of workers has been trained to work in the new way, and whether conditions are available to train these workers.

A second question is whether there are material-technical conditions for transferring well-trained cadres? Are there the necessary machines and equipment (have they been built, if it was possible to fabricate them on the spot), raw materials, and the like? After all, it is hard to imagine a worse outcome for innovative methods than the situation where there are no workers able to work in the new way or they have no equipment on which to employ the new technology. All kinds of substitute raw materials, replacements in mechanization, and hitches in organization of the labor process are harmful here.

"In a new way" means "new" in all respects; if this is not true we should obviously speak not of innovation or initiatives, but of partial streamlining, of a regular improvement or a certain reorganization in the particular work.

I want to emphasize that we cannot approach the new unprepared. This not only compromises the idea itself and harms an important cause, but also causes great damage in the moral indoctrination of workers and entire collectives.

While supporting and affirming new developments by every possible means, it seems that our colleagues should take a more thoughtful and responsible attitude toward their participation in solving this important, nationwide problem.

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CSO: 1800/1266

NATIONAL

FUNCTIONS OF AGRICULTURAL DEPARTMENT IN RAYON PARTY COMMITTEES OUTLINED

Moscow PARTIYNAYA ZHIZN' in Russian No 14, Jul 82 pp 58-62

Article: "There Is An Agricultural Department in the Raykom" /

Text / As indicated in the May (1982) CPSU CC Plenum, it was decided to create agricultural departments within rural party raykoms. Such a department has already been operating for a number of years in the Millerovskiy Party Raykom (Rostovskaya Oblast). At the request of the editors its work is discussed by the following persons: raykom first secretary L. Chuprinin, department chief P. Karev, and instructor V. Chekalova. / *in italics* /

L. Chuprinin/ *in italics*. The agricultural department within the apparatus of the Millerovskiy Raykom was created at our request several years ago. What were we proceeding from by sending petitions to the Rostovskiy Party Obkom? Agriculture is becoming more and more complex; it requires an economically literate, thoroughly skilled approach to the conduct of all its branches. Consequently, in the party apparatus also life dictates ever more persistently the necessity of having workers who, while mastering the methods of party work, would be specialists in agriculture as well.

People may ask: but is it not true that there are such specialists in the other departments of the apparatus? Of course, there are. Let's say, in this organizational department. But the volume of work for the staff members of this department is such that their capacity is clearly insufficient for the everyday deep penetration into all the details of agricultural production.

The formation of the agricultural department has made it possible for the workers in the organizational department to concern themselves more deeply with questions of party organization: membership in the party, increasing the vanguard role of the Communists, strengthening discipline, intensifying the influence of the primary party organizations on the affairs of the labor groups. But the agricultural department has concentrated on the problems of the party leadership of agriculture as a branch of production and of improving its administration.

The agricultural department workers have taken up the following activity primarily as the most essential: profound study and a thorough-going use in production of everything new and advanced. Here is only some of what they have succeeded in

accomplishing: introduction of the job-contract plus bonus wage system in various sections, taking into account their specifics; formation of mechanized cost-accounting units; widespread development of the movement to create women's tractor brigades, which are so necessary under our conditions. And all this required a thoughtful approach, detailed study, and a weighing of all the pros and cons.

Now there are almost 360 women in the tractor brigades in the Millerovskiy Rayon. This is more than half of all the women tractor-drivers in the oblast. Several years ago 30 young women and girls of the Road to Communism Kolkhoz, which had an acute shortage of machinery-operators, took courses in technical general compulsory education. And within six months the first women's tractor brigade on the Don was created here.

From the very first day their work was under the constant scrutiny of the raykom's agricultural department, which had a careful attitude toward the initiative of the women workers of the Road to Communism Kolkhoz, aided them, prompted them, and, so to speak, fostered this experiment. And when it became clear that this had been placed on a firm footing, the raykom bureau recommended that the farm party organizations support it in all ways, and it obligated the agricultural rayon administration as well as the Sel'khoztekhnika Association to render specific aid to the labor organization and to increase the skills and technical services of the women's tractor brigades.

In guaranteeing the implementation of the raykom bureau's decisions, the agricultural department has brought about a situation whereby on all farms the women machinery-operators are fully granted the privileges due them, work norms established, and material work incentives, combined with moral incentives. With the active participation of the workers from the raykom's agricultural and other departments, construction was started everywhere at the field tractor stations of reading-rooms, rest and recreation rooms, and shower-rooms for the women machine-operators. The garment-makers of the raybytombinat have made beautiful and suitable overalls for the women machinery-operators. The combine announced a contest for a working suit of clothing, and the best of the models was selected. Clothing was sewn for each member of the brigade in accordance with her individual order.

This initiative has gathered force. Today more than one-third of all this rayon's land is being cultivated by 34 women's tractor brigades.

Much has been done by the agricultural department's workers to introduce the job-contract plus bonus system of wages and to create mechanized cost-accounting units, but they themselves will discuss this below.

This department consists of three persons: the chief and two instructors. At the present time the chief of the department is Petr Georgiyevich Karev, an agronomist by education; in the past he has been secretary of the Komsomol raykom and then became an instructor in the agricultural department. Questions of livestock raising are handled by the instructor, Valentina Andreyevna Chekalova, an experienced veterinarian who has been elected as secretary of the party organization on more than one occasion. Vegetable growing and questions of construction in the village are handled by the other instructor--Vyacheslav Ivanovich Mazhara. He is a comparatively young worker and has worked for scarcely more than a year. However, he has rapidly mastered the habits of party work, and he skillfully uses the knowledge

which he gained at the agricultural institute.

But what kinds of questions is the agricultural department concerned with? Its principal concern is increasing the crop yield of the fields and the productivity of the farms. Various means are being used to attain this goal. The agricultural department assists the raykom in solving such problems as the selection and arrangement of staffs of managers and specialists and, in particular, I would like to emphasize, in working with them. They conduct this business, of course, together with the organizational department. But now their main demand is for economic personnel and specialists. They understand this and arrange the purposeful work of all the rayon services with the specialists of the farms. They busy themselves with organizing socialist competition in the sphere of agricultural production and with all the institutions in the rayon which serve agriculture directly.

With the department's energetic participation schools of advanced experience have been created in several centers of the rayon with regard to the following principal sectors: livestock raising for meat and dairy purposes, vegetable raising, poultry farming, and sheep farming. Studying at each one of these schools are as many as 200 persons--middle-level managers, machine operators, leading production workers, and unit leaders. The classes are conducted at the base of one of the farms--at a place where the experience is of interest. Here is just one example.

The Mal'chevskiy Sovkhoz was the first in this rayon to utilize soil cultivation without moldboards. With the aid of specialists the agricultural department made a thorough analysis of the effectiveness of this method, and, having become convinced of its feasibility under our conditions, it prepared a summary of material for a meeting of the activists of the rayon party organization. Advanced experience was recommended for widespread dissemination. The innovation brought about a tangible effect: the farms have begun to obtain a crop yield which is three or four quintals higher than before, and there has been a substantial reduction in the soil erosion due to wind.

Specific work with economic personnel has facilitated the fact that the farm managers and chief specialists, along with machine operators and livestock raisers, have been included in a creative search. Particular attention is being paid to eliminating bottlenecks, more complete utilization of reserves and potentials, and to strengthening the economy.

Non-roster, mechanized teams on a job-contract plus bonus wage system have been working here among us in agriculture for several years already. They are now attached to about 60 percent of all the arable land. The team type of labor has also given a good account of itself in livestock raising. Some 330 milk-maids are employed in 45 teams, serving a third of the dairy herd. Of course, the introduction of brigade-type cost accounting is engaged in not only by the agricultural department--this is a concern of the entire rayon party organization, but the department is the main "go-getter" here.

Such are some of the raykom matters in which its agricultural department plays an active part.

/P. Karev/ [in italics]. The department's three workers have to handle 37 primary party organizations. The chief is attached to the party organizations of the processing enterprises, grain elevators, and certain rayon institutions engaged in village matters--11 in all. The remaining 26 primary party organizations operate in the kolkhozes and sovkhozes; the department's instructors are connected with them. However, we do not have permanent attachments of organizations to instructors, as is done, for example, in the organizational department. Sectors are unattached, and, furthermore, that is provisional.

Engaged in the sectors, the instructors study the people employed in them, their business and moral qualities. And when it comes to the question of strengthening this or that section with intelligent, energetic workers, the staff members of the agricultural department consult with their colleagues from the organizational department. Together we discuss the possible variants for strengthening backward sections; herein we take into account the opinions of the primary party organizations, farm groups, rayon services, and specialists. We put into the service of the raykom bureau the universally weighed proposals which have been worked out in this manner.

Of course, it goes without saying that the workers of the agricultural department participate in preparing questions for discussion at the raykom bureau and plenums. Moreover, we attempt to draw upon our specialists and even scientists as widely as possible in working out our recommendations. For example, the plenum which discussed the problems of improving the labor organization, the introduction of progressive technology and advanced experience in livestock raising, was prepared with the participation of the group of scientific workers of the Millerovskiy sector of the Rostov branch of the All-Russian Scientific Research Institute for the Scientific Organization of Production, Labor, and Administration of the RSFSR Ministry of Agriculture, headed by A. Kirilyak. They were of assistance in developing valuable recommendations, which also constituted the foundation of the decree of the raykom plenum, and then they also worked out the statute on teams in the rayon's live-stock raising for dairy purposes.

It is indicative that a carefully prepared plenum lay the foundation for a radical turning-point in organizing dairy-type livestock raising and increasing its effectiveness. If prior to the plenum there were only 12 teams with a job-contract plus bonus wage system, today there are 45 of them. Only it must not be thought that it was sufficient to adopt a good decision, and everything would work out by itself. Immediately after the plenum the department created a commission. It included the instructor V. Chekalova, the principal specialists of the rayon agricultural administration, the Sel'khoztekhnika manager, and myself. They met with the activists from the farms (along with the managers the team-leaders also had to attend), and they conducted an objective conversation as to what must be done to bring about an extensive and rapid transition to a progressive organization of labor and wages. Moreover, they provided practical advice and specific plans in case necessary aid was required.

Being concerned for the imminent future of our farms, the department conducts a great deal of work with the reserve staffs of specialists and managers. We attentively follow their professional growth and we inculcate them with the habits of working with people. We do not lose sight of the young people who are studying by

correspondence at agricultural VUZ's and tekhnikums and those who have been sent to study by kolkhozes and sovkhozes. We meet regularly with them, answer their questions, and prepare them for the responsible work which will face them. It sometimes happens that we draw the student youth into an analysis of the reasons for the backwardness of certain farms. There is a two-fold benefit in this--one for the farms and one for the future specialists, who will be coming to work for us.

/V. Chekalova/ [in italics]. The main thing in an instructor's work is reliance on the activists. Without an extensive and efficient group of activists an instructor will not achieve much. We work in the closest contact with the specialists of the rayon services--together we ride out to the farms; together, when necessary, we prepare drafts of party documents.

Wherein lies the essence of the work of the agricultural department instructor? We attempt to concern ourselves as much as possible with vital matters. Of course, we also have to analyze summaries of data prepared by the production controllers of the rayon agricultural administration. Here we regard them as a source of information about agricultural production. And, of course, an unfavorable summary of data is not a cause for making recriminations. But we do have to penetrate into the matter, to elucidate the cause of the trouble and take the necessary measures, when it is clear that the mistake which was allowed was not a random one but rather the consequence of some kind of unhealthy tendency which has taken shape on the given farm. Then we direct the activists there or go there ourselves. Our main work, of course, is in the primary party organizations and in the labor groups. It is better to see people and their affairs there, and the problems confronting them are more understandable.

Here, for example, is one of the most essential problems of the present day--the participation of young people in agricultural production. Lev Andreyevich Chuprinin has already stated that there are many women's tractor brigades working in the rayon. And this is so. But, you know, life does not simply stand still. And here, as we have noted, certain factors have appeared which cannot be passed over in silence. At the present time almost half of the women machine-operators have reached middle age. But after graduation from school each year no more than 20 girls go to work as tractor-drivers in the rayon. Under these conditions it was extremely important to demonstrate the experience of those farms where the young replacements are worked with skillfully and creatively. Upon the instructions of the raykom secretary we studied the experience of the party organization and the board of the Druzhba Kolkhoz. Last year 16 school graduates remained on the farm. A Komsomol-youth group was created and is functioning successfully with a job-contract plus bonus wage system. They have taken charge of land, equipment, and livestock. Construction of an entire street for the youth has been begun. In short, a new, young, life-asserting movement has been born in the rayon, and this was talked about recently from the rostrum of the raykom plenum. Now it is one of most essential tasks to do everything so that the Druzhba Kolkhoz experience will find imitators everywhere.

The decisions of the May Plenum of the party CC obligate us to strengthen the rayon team for administering agricultural production. A rayon-level agro-industrial association has been created. And here too is an untouched area for work by the raykom's agricultural department.

/L. Chuprinin/ [in italics]. Yes, with the formation of the rayon-level agro-industrial association, the raykom's agricultural department, as well as, by the way, its other departments, will have not only new opportunities but also new concerns. It is still too early to speak about them in detail. But one thing is clear. We need to raise the production, processing, and storage of agricultural produce, to arrange for the precise provision of farms with high-quality breeding materials, chemical fertilizers, equipment, supplies, and spare parts. And we must also further improve the administration of production and labor organization. And in all this the workers of the party raykom's agricultural department will participate most directly.

We are thinking of organizing our own rayon-level exhibition of achievements. However, there is not enough good experience to be shown; we still need to achieve its widespread expansion. On the Rodina Kolkhoz, for example, there is a famous innovator, the party organizer and team-leader, M. Sobko. Engaged in growing fodder corn, his team is conducting work on an industrialized basis, using herbicides and a complex of all measures to care for the plants. In the team they have invented an apparatus which simultaneously destroys weeds and performs plant feeding by means of liquid fertilizers. The crop yield of corn in M. Sobko's team is quite high. Naturally, we studied the experience of this innovator and propagandized it, issued posters, conducted zonal conferences, and organized classes in schools of progressive experience. And what has been the result? This team's valuable experience has found imitators only among the kolkhoz's closest neighbors. This example convinces us of the following: experience needs not only to be propagandized but to be persistently introduced, manifesting high standards and principles. By the way, this is also one of the agricultural department's tasks.

And here is yet something else which will confront the party raykom and its agricultural department from the very first days of the existence of the rayon agro-industrial association: not to allow here the growth of the roots of bureaucratism, to constantly improve the style of work--only in this case can we count on success.

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CSO: 1800/1117

NATIONAL

SOCIOLOGICAL STUDIES IDENTIFY WEAKNESSES IN ATHEIST EDUCATIONAL SYSTEM

Moscow NAUKA I RELIGIYA in Russian No 7, Jul 82 (signed to press 8 Jun 82)
pp 4-8

[Article by Deputy Chairman of Board of All-Union "Znaniye" Society Yuriy Konstantinovich Fishevskiy: "Practical Work: Experience, Problems: Go Further, Achieve More"]

[Text] The high social-economic dynamics of the society of developed socialism, its truly gigantic productive forces, the growth in the nation's material welfare and the people's spiritual needs, and the rapid development of science and technology force us to take a largely different look at the practice of lecture work. Demands have risen on its content, forms and culture. It is fully natural that the 26th CPSU Congress posed as one of the primary tasks that of making complete use of our propaganda's capabilities.

Deputy Chairman of the Board of the All-Union "Znaniye" Society Yuriy Konstantinovich Fishevskiy told our correspondent how organizations of the "Znaniye" Society are solving this problem.

The period between the 25th and 26th party congresses was characterized not only by a quantitative growth in lecture propaganda. The changes above all touched on its qualitative aspect--the content and thematic direction. Speaking specifically of atheistic work, organizations of the "Znaniye" Society have made the integrated approach their basis and have attempted to tie atheistic work in with propaganda of the Soviet way of life as well as with the ideological-political, labor, moral, patriotic-international and other directions of communist indoctrination of the masses.

Greater attention than before is being given to Lenin's atheistic heritage, propaganda of the spiritual values of our society, social-moral problems, and new holidays, customs and traditions. In so doing our propagandists of course did not forget about criticism of religious ideology and morality, about the need to explain broadly the principle of freedom of religion and expose bourgeois falsifications of the status of religion and the church in the USSR, about the analysis of modernistic trends in various confessions, and about

ideological problems of the present-day scientific-technical revolution. Lectures also are given frequently on such topics as "The humanistic essence of atheism," "The place of atheism in the history of social thought," "The arts and religion," "The family and religion" and so on. But most important, in order to raise the effectiveness of atheistic propaganda, our lecturers attempt to tie it in more closely with the life and needs of Soviet citizens.

This is a very difficult task. It would appear that its accomplishment is ensured above all by how fully we use the enormous ideological potential which our reality and the practice of building communism carry within themselves. Politburo Member and CPSU CC Secretary K. U. Chernenko emphasized in a report dedicated to the 111th anniversary of Lenin's birth that "development of the new person must rely on the firm foundation of social-economic policy. If we reduce negative phenomena merely to 'vestiges of the past' in people's awareness, then shortcomings where the causes have to be sought in today's practice and in the mistakes of particular workers will remain outside the field of view. Here is where the break might occur between indoctrination by word and indoctrination by life."

Making the content and thematic direction of our lecturers' presentations better and more current depends largely on the work of science methods councils, which have become substantially stronger of late. For example, there are many well-known doctors and candidates of sciences, cultural figures, and workers of public organizations and the mass media on the scientific atheism council of the All-Union "Znaniye" Society board. The council is closely connected with the very same methods councils in local areas, with university chairs and corresponding sectors of the USSR Academy of Sciences and the academies of sciences of union republics, with the Institute of Scientific Atheism of the Academy of Social Sciences of the CPSU Central Committee and its base points, and with clubs and offices of scientific atheism in republics and oblasts.

Sessions of the science methods councils and sections of local organizations of the "Znaniye" Society constantly discuss problem-oriented issues and practice of atheistic propaganda and prepare subject matter for presentations, methods materials, and training plans and programs. The councils exercise supervision and identify shortcomings in work. The most typical shortcomings are overloading lectures with factual material and presentations on "narrow," so-called "applied" topics, which inevitably restricts the opportunity for detailed theoretical comprehension. The critical aspect often dominates over the positive aspect in presentations by the propagandists of atheism and in a number of cases there is no differentiated approach to the audience.

Of interest in this regard is the experience of the L'vov City organization of the "Znaniye" Society. So-called "Scientific Atheism Propaganda Lecture Cards" have been made here on the basis of the data of sociological studies and an analysis of students' questions. In essence these are methods recommendations elaborated with consideration of the interests and needs of various categories of the population. In addition, the subject matter of lectures includes a wide range of questions from ideological issues to criticism of ideology and the work of individual faiths. Compilers of the "cards" also took account of

the principle of an integrated approach to the matter of communist indoctrination. As a result atheistic propaganda in L'vov became more concrete and goal-oriented.

The effectiveness of our work understandably depends not only on the topic, but also on the quality with which a lecture is prepared and given. An analysis shows that the majority of atheist lecturers speak at a good ideological-theoretical and methods level. Their lectures usually are persuasive, filled with examples from life, and sufficiently scientific and at the same time popular.

This is typical in part for those krays and oblasts of the Russian Federation where supervision over the quality of lecture propaganda is rather well arranged. The members themselves of the science methods council of the RSFSR "Znaniye" Society board also do much in this direction. Each year they review over 50 presentations in local areas and as many lecture texts. Based on the results of this work candidates of philosophical sciences N. D. Gorokhova and N. A. Kostenko prepared a survey entitled "The Moral Content of Scientific Atheism" and Candidate of Philosophical Sciences I. A. Malakhova prepared the review entitled "New Trends in the Ideology and Activity of Christian Sectarianism." They were published by the RSFSR "Znaniye" Society board in a 10,000 copy printing and sent to local organizations.

At the same time the results of sociological studies in combination with an analysis of the content of presentations by lecturers of the Russian Federation permitted identifying many shortcomings in lecture propaganda. For example, surveys of students in Kostroma Oblast showed that a third of them evaluate the atheistic lectures as "not always persuasive." People understanding the given problem area above all were dissatisfied with the arguments. They also noted that some lecturers clearly lack a knowledge of religious science.

To this can be added the desire by some lecturers to go back into the past, insufficient comprehension of processes occurring in theology and in the awareness of modern believers, and a poor link of scientific-atheistic propaganda with the tasks of ideological-political, labor and moral indoctrination of Soviet citizens. The lectures also do an insufficient job of revealing the process of development of the Soviet citizen's spiritual world and in connection with this the humanistic essence of scientific atheism. The harm which religion does to society and the individual is poorly shown. But topics touching on ideological problems of history, the arts and culture as a whole probably are least developed. Elimination of these shortcomings and in the final account the effectiveness of atheistic propaganda depend primarily on the lecturers, their level of preparation and their attitude toward the job. We are guided invariably in this matter by statements of V. I. Lenin, who on the one hand demanded that they "specialize, engage them wholly, and strictly protect them," and on the other hand, he resolutely objected that this area of propaganda be filled with "people of indifferent abilities." Suffice it to say that some 200,000 persons did not receive the right to make public presentations during a recent public certification conducted in the "Znaniye" Society. At the same time the board of the All-Union "Znaniye" Society devotes much attention to creating a multifaceted system for training and

retraining of propagandists of atheism. We see our task here as attracting interested and highly educated people to lecture activities--leading scientists, university instructors, teachers, and specialists in the national economy.

For example, a two-year school on the methodology of atheistic indoctrination has been functioning almost 13 years now under the board of the republic organization of the Society in the Lithuanian SSR. The Lithuanian Communist Party Central Committee Political Enlightenment Club also takes part in its work. Similar schools have been set up in the republic's cities and rayons in which some 1,500 persons study. Sociological studies performed in Latvia have shown that some 60 percent of atheist lecturers received basic training in student clubs. In Belorussia people's universities have assumed this function. The experience of the Ukraine also is very promising, where a new form has originated: studies in correspondence-course departments for advanced training of atheist lecturers under higher educational institutions. This was related in detail by the journal NAUKA I RELIGIYA No 11, 1981. The initiators of this work are instructors of the philosophy faculty of Kiev State University.

An improvement in the quality of lecture propaganda also depends largely on the extent to which it satisfies the needs of lecturers for theoretical and methods assistance. Not only methods councils, but also clubs and offices of scientific atheism serve this purpose. Today the training of lecturer cadres and an improvement in their proficiency is conducted on their basis in many republics, they hold conferences, seminars and consultations, elaborate methods recommendations and so on.

The Moscow Scientific Atheism Club has gained interesting experience in such work. Its associates regularly hold days, weeks and months of scientific atheism; seminars; and "roundtable" meetings. New forms also have originated here. For example, an excursion studio has been set up which trains lecturer-tour guides for historical and architectural monuments of the capital. A decision now has been made to transform the MDNA [Moscow Scientific Atheism Club] into the Central Scientific Atheism Club.

One of our most important tasks is to attract as many young specialists as possible to lecture activities. There is abundant experience on this plane in the Transcarpathian area, where a young lecturer's school has functioned for two decades on the base of the Uzhgorod State University. A similar school also has been set up under the philosophy chair of Kazakh Pedagogic Institute imeni Abay. In addition, Alma-Ata also has universities of the young atheist, such as under the Kazakh State University imeni S. M. Kirov. In Turkmenia this work begins right from the school bench, first in "Young Atheist" circles and then in young atheist clubs, young lecturer schools, and in faculties of social occupations of secondary specialized and higher educational institutions.

Permanent seminars have become a rather productive form of training for atheist lecturers. They regularly cover the most current problems of theory and practice, provide prompt commentary on the most important events of the

country's sociopolitical life, and provide comprehensive methods assistance. Lecturers of the Russian Federation have been meeting at such annual classes for five years now. The seminar entitled "Current Issues of Scientific-Atheistic Indoctrination of Workers" has been functioning in the Ukraine since 1975. Prominent scientists, party workers, specialists of the national economy and leading propagandists give lectures and reports at these seminars. Quite varied forms of training are used here: students' presentations at enterprises, excursions to historical monuments, meetings on matters of interest and so on.

It can be noted with satisfaction that such permanent seminars have a positive effect on the content and thematic direction of atheistic propaganda. Convincing proof of this is the continuous expansion from year to year of the circle of propagandists and the increase in number of presentations on problems being discussed at these meetings. The fact that results of the exchange of opinions later are published in the form of pamphlets also would appear to be of no small importance.

The "Znaniye" Society regularly arranges all-union and zonal seminar-conferences of propagandists, practical science conferences and roundtable discussions. From 1975 through 1981 alone some 20 such meetings were conducted on the subject matter of scientific atheism. In addition there was OJT training for directors of scientific atheism clubs and offices on the base of the Leningrad Museum of History of Religion and Atheism, and in Moscow there were courses for chairmen of science methods councils and reviewers of republic organizations.

And of course the contribution of people's universities is very important here. Their experience convincingly indicates both that they prepare propagandists well and that they themselves carry on productive atheistic indoctrination of the population, especially in the village. For example, the youth university of scientific atheism has been functioning just a few years in the village of Pozharki, Rozhishchenskiy Rayon, Volyn Oblast (Ukrainian SSR), but during these years 40 residents of this village already have broken with religion and during the last five years there have been neither baptisms nor religious weddings here. It is noteworthy that atheistic topics now have begun to be included in the programs and training plans of people's universities of the most varied profiles: foundations of scientific communism, moral education and indoctrination, pedagogic and medical knowledge, culture, communist indoctrination and everyday life, and others.

At the same time it should be noted that it is far from everywhere that such work forms have been developed properly. One would like to see more of them, for example, in Kirghizia and a number of RSFSR oblasts. Local organizations of the "Znaniye" Society must realize that today it is the system-oriented forms of atheistic propaganda which are most effective (and they include not only the people's universities, but also lecture cycles, lecture bureaus, film lecture bureaus, and schools of basic knowledge about nature, society and man). It is not without reason that they are making a way for themselves more and more where it is understood that scientific atheism as an inalienable part of the scientific-materialistic view of the world especially needs an extensive, comprehensive and systematic presentation.

In Moscow for example already over half of all lectures are given in such formats. For example, thematic series were developed for the 110th anniversary of Lenin's birth: "The Leninist Stage of Scientific Atheism," "Implementation of the Leninist Policy of Freedom of Religion in the USSR," "V. I. Lenin on Scientific Principles of Atheistic Propaganda" and others. A number of lecture series given in the city are oriented on workers in small enterprises, in organizations of transportation and communications, and in the sphere of services, as well as pensioners and housewives.

Twenty-three series of lectures on the problem of uniformity of atheistic and patriotic-international indoctrination were developed by the L'vov Oblast organization of the "Znaniye" Society. A particularly large amount of work was done in this direction during the period of preparation for celebration of the 40th anniversary of the reunification of Western Ukraine lands with the Soviet Ukraine and in connection with the 325th anniversary of the Ukraine's reunification with Russia. The board of the oblast organization succeeded in bringing together the efforts of leading philosophers, historians and specialists on scientific atheism and scientific communism.

Latvia's experience also is of interest. The permanent "Popular Lecture Bureau of Scientific Atheism" has been in existence for almost 15 years in Riga at the Culture Club of the republic trade union council. There also are believers among its students. A discussion usually develops after a lecture. These are not arguments over trifles, as unfortunately still occurs, but businesslike discussions and a comprehensive critique of burning problems. Local atheists use them as a form for training young propagandists who are students of the Latvian University. More than once the classes in which people who have broken with religion have spoken were transmitted over television, and radio journalists interviewed believers in this audience. In addition to "purely" atheistic topics, this lecture bureau holds talks about labor, happiness and relations among people. Several times a year tours are arranged and a choral circle even has been formed within the lecture bureau.

Schools of basic knowledge about nature, society and man hold an important place in atheistic indoctrination of the population. Originating in Belorussia 20 years ago, they spread rapidly throughout the country. These schools are intended primarily for people with a low level of education, including believers. For a two-year period students become familiar with scientific impressions of the world and its laws, the development of society, and man.

The curriculum of these schools is arranged so as to permit an organic combination of the process which shapes scientific impressions with the overcoming of religious ideology. The key element in such indoctrination is to tie a person with our life by thousands of threads and ensure that he is faced with real and entertaining tasks leading him to people and to the interests of society, and to develop an active position in life. This is why information briefings about events of domestic and international life and about the state of affairs in the oblast, rayon, populated point or production collective have become a firm part of the class practice of many schools of basic knowledge. This helps accustom students to take part in social life.

As such schools exhaust their functions (in Lenin's definition, these are functions of "teaching the alphabet and training in the rudiments of knowledge and the rudiments of independent thinking"), opportunities open up for transferring their students to higher forms of training--to lecture groups, schools of political knowledge, and people's universities.

Various kinds of verbal journals, science days, atheism weeks and ten-day periods, sociopolitical readings and clubs come close to the system-oriented forms of propaganda of scientific atheism. The clubs are especially widespread. In Ryazan' Oblast, for example, clubs for readers of the journal NAUKA I RELIGIYA are especially popular; in the Western Ukraine there are clubs of Yaroslav Galan; the Leningrad KVAT's [not further identified] are well-known; there are clubs for veterans of labor in Voronezh Oblast; there are Mari "Sittings"; there are Lettish "clubs for exchange of opinions" and others. They bring together people based on their interests, attract them with the opportunity for communicating with contemporaries; and finally, they are simply a place of leisure.

The women's verbal journal GUL'SHAT is a welcome guest even in the most remote corners of Turkmenia. Created through the efforts of the science methods council for work among women under the board of the republic "Znaniye" Society, it functions in close contact with local propagandists of atheism. Following the example of GUL'SHAT, similar verbal journals for women have been set up in the republic's oblasts as well. Today there are more than 700 girls' clubs and such journals here.

Evening meetings in which attendees--believers and nonbelievers--can exchange opinions have been held more often of late. In the Zaporozh'ye, for example, they are held each month. This work also has begun in a number of rayons of Latvia as well as in Frunze, the capital of Kirghizia. At one time one of the most experienced lecturers of the Murmansk Oblast organization of the Society, Deputy to the Soviet of People's Deputies of the City of Kirovsk A. A. Danilov, wrote in the pages of the journal NAUKA I RELIGIYA: "We give many lectures. I will not say that believers do not come to them. They do and they ask questions. But it would appear necessary to work more individually. To come to a person . . . and have a heart-to-heart talk. Heart-to-heart is very important. It is of course difficult to dissuade a believer, but it is possible to make him waver and force him to think." Such evening meetings unquestionably help in mutual understanding if of course there is on both sides a genuine desire to build bridges to each others' hearts.

The conditions under which propaganda work is carried on today force us to show concern not only for the effectiveness, deepening and bringing up to date of the content of propaganda of scientific atheism and not only for a search for new forms. It is also important to have well-arranged cooperation among interested organizations and establishments, ministries and departments. It must be said that the sphere of atheistic propaganda has expanded substantially in recent years. This occurred because of the broad inclusion in it of planetariums, museums, the Society for Preservation of Monuments of History and Culture, and medical establishments. In Belorussia for example lecture groups including physicians with skills in atheistic propaganda among the

population have been formed under central rayon hospitals and medical enlightenment clubs.

These contacts also have had an effect on forms for raising the qualification of lecturer cadres. For example, in 1980-1982 the board of the All-Union "Znaniye" Society and the Institute of Scientific Atheism held two roundtable discussions, one of which was devoted to current issues in criticism of contemporary Islam and the other to criticism of the ideology and practice of contemporary Catholicism. An all-union seminar-conference on new Soviet ceremonies, arranged by us together with the Institute of Scientific Atheism, the Komsomol Central Committee and the USSR Ministry of Culture, was held in Kiev in 1978. At the end of last year the board of the All-Union "Znaniye" Society, the Institute of Scientific Atheism, the Komsomol Central Committee, the USSR Ministry of Education, the State Committee for Vocational and Technical Education, and the USSR Academy of Pedagogic Sciences held an all-union practical science conference entitled "Scientific-Atheistic Indoctrination is a Component of Communist Indoctrination of Pupils."

Our ties also have expanded with the mass media. For example, materials of a number of seminars and practical science conferences, textbooks which generalize the work experience of organizations of the "Znaniye" Society, a series of posters and albums on current problems of scientific atheism, and an academic-thematic plan and program for people's universities have been published. Our atheism propagandists regularly appear in the journals NAUKA I RELIGIYA, LYUDINA I SVIT, and in other periodicals.

Atheists cooperate actively with editorial boards of television and radio broadcasting. In Belorussia for example members of the science methods council take a direct part in preparing broadcasts of the republic television journal "Beam" and the radio broadcast "For Believers and Nonbelievers." The permanent television series "Atheistic Dialogues" is very popular in Odessa and the oblast radio almanac "Toward Bright Horizons" is very popular in Vinnitsa. Here too there is a constant search for new things. For example, Latvian journalists arranged traveling conferences for radio listeners. Scientists, propagandists and artistic collectives, including the "Rural Choir" of Latvian radio popular in the republic, participate in them.

Nevertheless, as already has been stated, we are making far from complete use of our enormous capabilities. The fact is that what has been done already represents successes of yesterday. Today we have new and more complex problems. "Not to be satisfied by the ability which was developed in us by our previous experience, but to go **invariably** further and achieve **invariably more**" was what V. I. Lenin demanded.

For example, the cliche, sham efficiency, superficiality and a lag behind life--shortcomings directly pointed out by the 26th CPSU Congress--still have not been overcome in the content and forms of lecture propaganda. Some of our propagandists "prefer rather often to prove what has been proven instead of interpreting new phenomena of life." Lectures at time lack concreteness and an offensive spirit. As already stated, their subject matter does not fully reflect the new achievements of the theory and practice of scientific atheism

or the process of religion's modernization. The national make-up of the population of a particular region, the character of religiousness and the extent of peoples' atheistic conviction are not always taken into account.

Despite the fact that many parts of the country keenly feel the deficit in qualified atheism propagandists, especially of the highest qualification, the experience of the two-year schools of atheist lecturers of Belorussia, Lithuania and other republics as well as correspondence-course departments of advanced training on the base of universities has not yet been disseminated everywhere. Science research centers still are being included little in atheistic propaganda. For example atheist propaganda in the Kazakh SSR is carried on by associates only of two institutes of the republic Academy of Sciences. Representatives of the creative intelligentsia, literature and the arts barely participate in this work.

The entire diversity of forms and means of lecture propaganda is being used insufficiently. The methodology of atheistic activities needs improvement. Propaganda of scientific atheism is poorly arranged in enterprises in the sphere of services, at construction sites, at places of residence and at remote points. And as shown by studies in Vladimir, Tambov and other oblasts, it simply is not being conducted in the so-called "hopeless" populated points.

Issues of scientific-atheistic propaganda unfortunately are rarely discussed at sessions of presidiums and plenums of boards of the Society's organizations. The question here is not simply one of raising the ideological and theoretical level of lectures, but about the organic connection of their materials with facts and trends of our society's social-economic and spiritual development, which is very essential. That is the primary task facing propagandists of scientific atheism today. Only with its successful resolution will we be able to go further and achieve more in this important sector of the communist indoctrination of the masses.

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CSO: 1800/1221

NATIONAL

FAILINGS IN ANTIRELIGIOUS WORK OUTLINED BY ROSTOV OFFICIAL

Moscow NAUKA I RELIGIYA in Russian No 8, Aug 82 p 24

[Article by N. Trokhimchuk, director of the Oblast Rostov House of Scientific Atheism of Trade Unions, Rostov-na-Donu: "Our Concerns"]

[Text] In Rostov Oblast at the present time a definite system for the training of lecturers on atheism has developed at the University of Marxism-Leninism, CPSU Oblast Committee; in special schools; and at the permanent rayon seminars.

Something that deserves special attention is the work experience of the University of Marxism-Leninism. In the first year its instructors attempt to give the students the necessary methodological skills. In the course of the instruction (certain classes are held in the House and in the rayon scientific atheism labs where the methodological materials have been collected), wide use is made of technical means of propaganda. For the summer the students receive the assignment: organize an atheistic lecture series; design a display area on atheism; publish something in the press -- the wall-newspaper press, large-circulation press. . . .

In the second year of instruction the students write a work which can become the basis of a future lecture. Simultaneously they analyze the status and effectiveness of the atheistic education in their collective and plan the carrying out of atheistic measures. By executing such assignments, the students assimilate the material more efficiently and learn how to employ their theoretical knowledge in practice.

Measures that have become an effective form of training are the special-topic evenings and question-and-answer evenings, which the university students annually conduct in their own collective with the aid of associates from the House of Scientific Atheism. The topics for these evenings are varied: "The Leninist Atheistic Heritage and Modern Times," "Soviet Law and the Freedom of Conscience," "Jesus Christ -- God, Man, or Myth?", etc. A series of evenings was devoted to the topic "Man, Society, Religion."

How are these evenings organized? First the topic is chosen. For example, at the present time the Orthodox clergy has been talking a lot about the special role played by the church in the history of the Russian people. Therefore we recommended to our students that they conduct at their enterprises a series of

evenings under the name "Orthodoxy As It Is," which would demonstrate the true role played by the church in the history of our country. At one of these evenings, for example, mention was made of the close tie that the Orthodox church had with tsarism, and its participation in the suppression of the liberation struggle and the revolutionary movement. At another evening, the topic was the antipopular activity of Orthodoxy during the first years of the Soviet authority, and the position of the church during the years of the Great Patriotic War. And, of course, there was also a discussion of the ideology of modern Orthodoxy, and its attitude toward scientific and social progress.

After the topics for the evenings and the questions for them have been determined, we give survey lectures to the students on the particular subject matter, and give them literature lists. The future lecturers themselves, in such instances, write the appropriate class projects, which are carefully reviewed and, after additional work has been done, they can serve as the basis of the scenario for the evening. Usually our students not only organize and conduct such evenings, but also give statements and consultative sessions for the participants in the evening, and make surveys of the literature. We have conducted such evenings several times.

Those who actively participated in atheistic work during training at the university, as a rule, become the best-qualified propagandists. Unfortunately, this cannot be said about all our graduates. There are several reasons for this, but the chief one is that it is not only necessary to train the students skillfully, but also to select them carefully; the persons who should be trained to become propagandists of scientific atheism are those who have the desire, the inclination, and the abilities to perform this job. It must be admitted that we do not yet have a well-organized system of using the graduates. And it often happens that, upon graduation from the university, many of them are given other assignments.

It is also necessary to devote more attention to raising the proficiency level of the lecturers. In order for them to be able to raise their own professional level, schools of lecturer skills have been created in our oblast. At those schools the propagandists become acquainted with the latest research on problems of religious and atheism, and discuss the texts of the lectures and the statements prepared by their associates. They also analyze the questions that are asked at the evenings, conduct competitions for the best lecture, surveys of atheistic literature, and of religious publications and sermons. However, here too there are certain costs to be paid. In particular, frequently the thing that is reviewed is not the lecture itself, but only its text. This, naturally, does not make it possible to evaluate completely the presentation given by the propagandist. Our lecturers are given absolutely no instruction in the orator's art.

As for such an important area of atheistic education as individual work with believers, only a small group of propagandists carry out such work, and some of them even consider this work to be an "extra work load." Apparently the taste for this kind of activity should be specially imbued and the people for this should also be carefully selected.

As is well known, the interest in the lecture increases considerably if the propagandist makes skillful use of graphic aids and technical means, because a

person easily and lastingly assimilates that which he sees. Unfortunately, more than half our lecturers fail to use these aids. Nor do they have tape recordings of statements made by prominent scientists, specialists in the field of religion and atheism, or persons who have broken away from religion. And yet their use could render inestimable assistance in that work. Or why not, for example, create in the city and rayon scientific-atheism labs places where graphic aids could be rented?

The interest in the lecture must be formed ahead of time. Unfortunately, one still encounters announcements of a presentation which have been written any old way -- on a piece of notebook paper. There have been frequent instances when the audience learns about a lecture the day before the lecturer's presentation, or even on that very day when he is going to speak. And yet a person may have planned other things for that time. In order to eliminate such shortcomings, it would be desirable, in our opinion, to establish in every collective a single lecture day. Then the audience will have the opportunity and the time to plan to attend and to think out the questions -- in a word, to prepare for the lecture. In order to assure that the maximum number of persons attend the lecture, it would be better, in addition to the announcements, to prepare invitation cards. Once we estimated that precisely because no invitations had been sent out, approximately one-fourth of the audience failed to attend a certain atheist evening.

As sociological research has indicated, the persons who attend our lectures most frequently are those under 40, and much less frequently are people of older age. The research explains this by the inconvenient time -- as a rule such measures are conducted in the evening. The same argument pertains for many working women and housewives. That is why we now conduct the lectures chiefly on Saturdays and Sundays. And everywhere -- both in the city and in the countryside -- more people attend.

An important role in improving the atheistic work is played by the system of incentives for lectures, the skillful combination of psychological and material incentives for their activity. However, the currently existing form of incentives is in obvious need of improvement. It is necessary to think a bit, for example, about the providing of differentiated incentives to propagandists and perhaps one should introduce a "lecturer's category system." And we, on our part, are attempting to find, for the purpose of improving the atheistic propaganda, internal reserves -- both organizational and methodological. I think that it is only on this basis that one can raise that work to the level of present-day requirements.

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CSO: 1800/1307

NATIONAL

ART AUTHORITY ADVOCATES SOCIAL MESSAGE IN CRITICISM

Moscow PRAVDA in Russian 30 Aug 82 p 3

[Article by V. Lenyashin, RSFSR Honored Figure in the Arts, secretary of the Board of Governors of the RSFSR Union of Artists, Leningrad, under the rubric "The Artist and the Time": "The Critic's Responsibility"]

[Text] If criticism analyzes art and gauges its conformity to social ideals and needs, then art, in its turn, "verifies" criticism by demonstrating its own achievements and miscalculations where criticism was at the height. Distrust toward a critical judgment, and an elementary consumer attitude toward it, have become a thing of the past. What is being confirmed is a more reliable view of criticism as an inseparable part of modern culture, a part that embodies the social needs and hopes with respect to creativity, that contributes to the arising, dissemination, and confirmation of genuine esthetic values. That has been promoted by the well-known decree of the CPSU Central Committee concerning literary-artistic criticism, which decree is aimed at increasing its activity rate and well-principledness in conducting the party line in the area of artistic creativity.

In its best examples, criticism proves to be interesting both for the masters of the depictive art and for the viewers, it has social appeal, and strives for a scientifically substantiated interpretation of artistic phenomena and their conformity to the tendencies of life itself. Only this path is open for criticism that does not wish, while remaining at the level of judgments of taste, to provide easy answers to difficult questions. And that path has always been typical of progressive native criticism.

Sensitivity to social demands is a necessary facet of it. The combination of the philosophical, literary, and purely artistic talents in the person of a single critic is something that one can dream about, just as people dream about talent in art, but social-journalistic responsiveness -- at a high analytical level, with intolerance of various manifestations of unscrupulousness with regard to political philosophy -- can justifiably be demanded of the critic. A recently published party document -- the CPSU Central Committee's decree entitled "The Creative Ties Between the Literary-Artistic Journals and the Practical Aspects of

Communist Building" -- reminds us again of the great role and responsibility of criticism, which at times lacks sufficient definiteness and principledness in its evaluations. This sin is, alas, typical not only of literary criticism, but also of other criticism "workshops."

After all, it is quite uncomplicated, by forgetting one's responsibility to art and to society, to take an apologetic path and to pronounce high-sounding words on the most insignificant topic. It has happened that a critic has completely genuinely inflated that which appeared to him to be talented. But just the same, this is a professional error that inevitably results in disappointment and, in the final analysis, that undermines the authority both of the artist and of the critic. The paying of compliments is also fraught with the danger that the artist will forget how to respond to criticism proper -- the most restrained critical comment directed at an artist sounds to him like thunder in the midst of a clear blue sky, causing many "side effects."

Something that is by no means less difficult than overpraising an artist is criticizing him from positions of an abstract ideal. Pejorative criticism is the sister of complimentary criticism. There is only one way to overcome critical twaddle: by reliably evaluating the creative potential of an individual master or collective and the results of their work, present them with a complicated but feasible task, a "real ideal," help them to take the next firm step. That path is possible only if one has a great love of and faith in art itself, if one has concern for every painter, sculptor, and graphic artist.

Entering into the artistic process without being dissolved in it, rising above it without being divorced from it, understanding its difficulties and errors and having the bravery and professional skill to call what is good good and what is bad bad, preserving the height of criteria and taking into consideration the peculiarities of the specific artistic practice -- those are the goals of the critics who support the masters whose creative work, in the words of Pushkin, does not tolerate vanity, but strives for the truth. And this is the constant ideal of native understanding of art.

Let one artist, by virtue of the talent given to him, be fortunate enough to reflect the essential features of popular life, and the achievements of another one will prove to be more modest. That has always occurred in art. We might recall the words of the democratic realist N. Dubovskoy, "In that glorious chorus that sings about art, all voices are dear. Glory to the loud ones, but do not reject the quiet ones. They also are needed for all the nuances of the song, so long as they sing genuinely and vitally, and lovingly, for people, for their welfare. Not everyone can be a Repin, Surikov, or other giant, but each of us has formed a brick in the foundation of the pyramid upon which the mighty forces have ascended. And it is in that awareness that we must find our joy, our happiness."

The happiness and duty of the modern critic is to help every seriously working master to sense his common bond with the creative union of artists who share his way of thinking, who are making their contribution to the common cause. It is still too frequent that, behind the elegant systematizations and disputes about tendencies and context, behind the stream of words of "cosmic" intonation, one

loses sight of the actual merits and shortcomings of the specific author, or its brush or sculpture. It is very rare that the analysis by the art critic goes to those depths and refinements over which the master suffered. It is probably for that reason that critics are sometimes viewed as people from a special planet of art critics, who speak in their own language, who resolve their own problems, and clarify their own attitudes.

And even upon hearing our praises, the artist far from always experiences the highest satisfaction ("They understand me!"). We have evaluated both the intentions from which this work arose, and the embodiment -- why and how it became exactly how we have seen it. But did the work open up to the critic its soul, its deeply hidden ethical, social, human meaning? Art, as the expression goes, is an individual commodity. And the quality of an individual work is the deciding argument both in artistic practice and in criticism.

The most unforgivable thing for a critic is to refrain from evaluating the artistic process. One can make a mistake by defending that which you believe, but you cannot completely equalize everything. People say that time is the best judge. From this it does not follow that it is admissible to accept indifferently the good and the bad, and hope that the future will make the judgment. The viewers and the artists are awaiting our evaluation, our judgment today. It is today that the esthetic tastes are being formed.

But when the voice of professional criticism remains silent or sounds muffled, banality raises its head, speculative "trading" begins around false idols, and the talented masters remain in the shadows. It is a good thing that now we confidently call A. Plastov a great Soviet artist. But is not the path of a great artist toward recognition too long and too difficult? And, conversely, isn't it too easy for other reputations to be formed?

Not too long ago there were more than ten zonal exhibitions, which ended with the republic-level exposition "Soviet Russia." But the attention of criticism is frequently distracted from such remarkable artistic events in response to the tempestuous polemics surrounding extremely insignificant exhibitions, works, and names, and this causes the insufficient understanding and offense on the part of the artists who possess a sense of responsibility both toward the people of our time and toward our descendants. Studio forms of creativity, of course, are needed by a person, just as he needs minutes in his life for relaxation, rest, and troublefree joy. But if art does not concentrate its basic efforts on the major problems of the century, then society will justifiably consider it, at best, just a pleasant diversion.

Obviously, works which, even though they are directed toward important topics, are superficial and devoid of any plastic strength, are far from realism, since their "grayness" contradicts nature itself. One should not, in particular, reconcile oneself to a situation in which the viewer experiences a certain distrust of the production subjects in depictive art, although literature, cinematography, and playwriting evoke great interest with the same subject matter.

However, critics should not fail to take into consideration the fact that "grayness" today is frequently present in concealed form and it hides not so much behind the large topics as it does behind the "quiet" or even stylistic

contrivances. Concerning artists who are working in the metaphorical, montage, and other "stylistic" manners, people have become accustomed to saying, "Of course, there's talent there, but there's not enough of a topic," etc. Actually, however, the thing that most frequently is lacking is specifically the talent. That is the most real kind of "grayness" that has been made up into a stylish formal "forfeit."

And if one considers artistic practice without any preconceived notions, it is difficult to dispute the fact that today, as a rule, the pretentiously symbolic, "mysterious" works contain very, very elementary content and prove to be analogous to what was at one time called "bookishness." Moreover, one cannot fail to point out that one sees a definite unity between the "Philistine" and the "vanguardist" perceptions of art. Both perceptions are typified by indifference toward professionalism, the gravitation toward sharp sensations, to a mental strip tease, and for both of them the chief criterion of artistic value proves to be sensational success.

There's no sense hiding the fact that the phenomena that frequently and not unsuccessfully lay claim to public attention are specifically those very effective ones in which the subtext is sometimes much larger than the text, in which the ambiguity is greater than the meaning. Art is being insidiously invaded by flashiness, vulgarity, and "show biz." And the critics are frequently led around by them. The critics discuss them, frequently inflate their reviews, and if they censure them, it is in a very delicate manner. You cannot quite understand whether they are railing against them or praising them. But sometimes they pull the rug out from under them. They contrast the "correct" but "simplistic" realism -- the art of "yesterday" -- and the not so correct, but enticing, attractive (especially for young artists) "reforms" -- the art of modern times. But actually, realism is the most complicated and infinitely profound artistic system.

Art achieves maturity when, assimilating new content, it combines with the tradition of realism. Without that, the striving toward the increased activity of art and toward its reflecting of vital problems easily turns into dilettantism.

The changing reality today, as was the situation previously, only to a greater degree requires of the artist complete devotion, the awareness of his civic responsibility to the times, to society, and to every individual, and requires professionalism. Only the talent of a professional master makes it possible to fuse the social and the esthetic into an artistic image, to become a teacher of life, while remaining its eternal student, to speak in one's own name while acting as the voice of many, and to embody in one's paintings, sculpture, and graphic works the life of the nation and its actual problems.

When carefully examining the works of various years which are mentioned with particular frequency in the critical discussions and which had a serious public response -- "The Rising Banner, by G. Korzhev; "Father's Overcoat, by V. Popkov; "Haying Time," by A. and S. Tkachev; "Victory" by Ye. Moiseyenko; "June 1941," by B. Ugarov; "At the Cafe Greko," by V. Ivanov; and "Spanish Triptych," by A. Myl'nikov -- we are convinced that their effect rests solidly on the large amount of vitality that has been elevated to an esthetic degree. Thus, perhaps

the traditional view of art, an art that reflects with the maximum completeness the modern world and that is oriented toward the individual and is based on professional skill, is not one of equals, but rather the chief path for artistic development, a path that gives the only firm basis for the appearance of the unique talent and the outstanding work.

Another situation is that it is unbelievably difficult to create this kind of work. And we shall not reproach those who, to the extent of their capabilities, honestly resolve some kind of narrow problem. But let us give the proper credit to those who fight for the painting that is a document of the era, a painting that is replete with human feelings, passions, cares. That kind of painting arises as a reward for a prolonged artistic research effort, as the interpretation of reality, it arises in the process of tortuous work. Its effect upon the minds and hearts of people, upon their social participation, rests upon the depth and humanitarianism of the characters and fates that are imprinted in it, upon its plastic appeal, and the unity of beauty and truth.

It is for the sake of discovering such a painting that the critic lives, becoming the artist's "inner voice," reinforcing his faith at moments of doubt, and supporting him on the thorny path that he has chosen. The word "critic" is a proud one. His commandments are simple: he must love art more than he loves himself. And this, incidentally, also pertains to the artist. He must believe in the social meaning of art, in its necessity, and, once again, so must the artist. And it is only by placing art above himself that the critic attains his own height. He attains high freedom -- the freedom of responsibility. The irresponsible critic, who forgets today that which he said yesterday, and who keeps turning around like a weathervane in response to any esthetic breath of air that might appear, is a perversion of the profession. We might recall V. Stasov. One might encounter those who wish to accuse him of making imprecise evaluations. But something else surprises us: how, in the very complicated situation of the formation of Russian realism, he was able with irreproachable truthfulness to evaluate the chief tendencies, names, and works! And he did that because he believed in the tremendous moral and esthetic potential of Russian art, and its world mission. One should learn from that.

Modern Soviet art deserves to hear the passionate voice of the critic who is well-wishing and incorruptible, who is sensitive to everything that is talented, and who is implacable to any phoniness, a critic whose judgments reflect a tremendous social need in today's art.

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CSO: 1800/1294

NATIONAL

INSUFFICIENT OFFICIAL SUPPORT FOR RESTORATION EFFORTS CRITICIZED

Moscow SOVETSKAYA ROSSIYA in Russian 29 Aug 82 pp 1, 4

[Article by G. Skvortsova, correspondent of the KOMSOMOLETS youth newspaper, and V. Bogdanov, SOVETSKAYA ROSSIYA correspondent, under rubric "Report from Operation 'Restoration-82'": "Why the Masters Are Leaving Kizhi"]

[Text] In our country a large amount of attention is devoted to preserving and propagandizing monuments of history and culture. The education of patriotism, of love for our native land, for our socialist Motherland, would be inconceivable today without the assimilation of the rich cultural heritage of our nation. One of the chief aspects of this problem is the restoration of monuments. In the RSFSR the Rosrestavratsiya Production Association is in operation. That association contains approximately 30 restoration shops. By opening Operation "Restoration-82," we intend to consider the "hottest" points in restoration today, and to discuss the group of problems that require first-priority attention. We hope that the readers of this newspaper and the specialists in Russian restoration will take part in this discussion.

A Vicious Circle

"Without a special authorization on paper, with seals on it, I won't let you through!" grandfather Vasiliy inflexibly answered all our requests and entreaties. "You can admire our little beauty from this gate. It's an ancient structure. It was built more than two centuries ago. It's even forbidden to talk loudly here."

A motor started sputtering from the direction of the lake, and toward the small mooring on the little promontory right next to the Church of the Assumption -- "built in Kondopoga by the toils of the parishioners" in memory of the victims of the 1769-1771 Kizhi uprising, one of the best-preserved wooden tent-roof churches in Russia, which has been awarded the highest evaluations by art experts, architects, painters, and historians, a "masterpiece of world architecture" -- a small tugboat came weaving noisily.

"Would you look at that! Do you really think that we can maintain the proper conditions?" the watchman exclaimed in embarrassed confusion.

The watchman, who in the past had been a skillful carpenter, proved to be a remarkable source of information about antiquity and about the masters who had lived here in the days that have gone away forever.

In 1978 the Rostrestavratsiya Association was supposed to execute a plan for the engineer reinforcement of the monument, and during the subsequent years the Karelian Specialized Scientific-Production Restoration Shop was supposed to begin the restoration and chemical preservation of the former Church of the Assumption, the future branch of the Kizhi museum-preserve.

But, as the expression goes, talking gets talked quickly but doing doesn't get done quickly. The plan for the engineer reinforcement not only has not yet been executed, but the specialists of the All-Russian Restoration Association, practically speaking, have not even begun working on it.

For five years the administrators of Spetsproyekrestavratiya, of the Karelian SSR Ministry of Culture, and the Kondopozhskiy Rayon Executive Committee, carried out lively business correspondence with regard to this matter, suggesting that the other one take the necessary steps.

These disputes about who is supposed to carry out these operations and where one is supposed to find skilled specialists for working high above the ground would have kept on for a long time if, during the July days of this summer, a group of young people had not shown their initiative. The young people are members of the Skify tourist club in Petrozavodsk. Hearing about the unresolvable problem standing on the path to the restoration of the monument, the young people trained appropriately, received authorization to carry out the high-rise operations, and, with the coordination of the rayon authorities, got up under the cupola of the church. They had to do quite a bit of work (15 hours a day each on days off), and they also needed quite a bit of sharpness of wit: releasing from a height of 42 meters more than 30 cubic meters of soil that had accumulated over a period of 200 years was no simple matter. But they did it! To the extreme surprise of the workers at the republic's Ministry of Culture and the restoration shops. Without a plan, without the construction of cumbersome and expensive scaffolding, and without pay. It was exclusively for the sake of the high emotions, their duty as a citizen, their duty as a patriot.

Who are these young people? Driver Aleksandr Dubrovin, designer Vladimir Perminov, Palace of Pioneers associate Nikolay Dobrynin, and student at a machine-building technicum Aleksandr Frolov.

"In Karelia there is a large number of talented people who know and love the history of the North and its unique architecture. They are ready to sacrifice their leave or school holiday in order to take part in the restoration operations," the leader of this group, member of the committee for rendering assistance to monuments, of the republic's federation of tourism, and laboratory head at the Petrozavodsk Pedagogical Institute, V. L. Anisimov states. "It is necessary to unite them into mobile mechanized detachments of restoration experts, as is done in neighboring oblasts. In our republic the attempts to create such detachments in the 1970's, for some reason, proved to be unsuccessful."

"This year we created such a detachment, but in the spring it was necessary to disband it," V. M. Grebnev, director of a Petrozavodsk restoration shop, explained. "There are no plans, and without plans we cannot allow people to begin restoration or repair operations. Because is it really possible, with enthusiasm alone, to let people do this work -- without the proper material-technical base, without the proper financing, without highly qualified specialists?"

That is a completely reasonable comment. However, without enthusiasm, without an ardent striving to achieve success, without a high sense of personal responsibility for keeping our country's monuments intact, the job will not get started off of dead center. On the territory of Karelia there are approximately 2000 monuments that are of great historical and architectural value. In the midst of forests, in tiny old villages, and at former graveyards one can find huts, chapels, and churches that were hewn by unknown masters. Today they are still in existence and, by expending a few efforts, one can put them in order, one can save them from destruction. In a word, today we still have the opportunities, as the enthusiasts from the local branch of the Society for the Preservation of Monuments feel, to create "antiquity zones," preserves for the wooden architecture of various periods. But what opportunities will there be tomorrow?

How Many Years Old Is the Problem?

"Sometimes people just give up when -- for the umpteenth time! -- they are unsuccessful in breaking through the wall of icy calm and indifference that has been erected by those who, according to their official job description, are supposed to protect the monuments of our culture," Doctor of Architecture V. P. Orfinskiy admitted bitterly. "Ten years ago a large group of students and instructors from Petrozavodsk University spent a whole summer researching the memorable places, and they made a list of 53 newly discovered monuments of wooden architecture. Suddenly we learn that during these years not a single one of them has been put on official state records, and it was not deemed desirable to manifest the elementary concern for even a single one of them, so that the results of the work performed by the collective of specialists -- the list -- was simply lost in the Karelian SSR Ministry of Culture. Nine of these unowned and, in essence, unprotected monuments have already perished. And the fate of the remaining ones is threatened."

Deadlines for compiling a composite list of the monuments in Karelia have already been established many times. Those deadlines were passed long ago, but all the restoration operations in the republic continue to be carried out in accordance with the principle: we'll do what we can. Public opinion, naturally, expresses its restlessness, and asks the questions point-blank. But invariably the Ministry of Culture explains: it does not have enough funds, the efforts by the restoration experts are small, and experienced craftsmen in wood are absolutely nonexistent in this land of forests.

These would seem to be convincing arguments: after all, what can a person do without funds, without specialists? But these problems have been around for not just one decade, and they are becoming more critical with every passing year. Present-day visitors to Kizhi are shown, like a display in a museum, a photograph of the carpenters who participated in the first restoration operations, and the

sad comment is made that not a single one of these craftsmen is still in the group of restorers -- they have left the area, they have changed their place of work.

The restoration shop that was created in 1969 on the basis of a sector of the Kizhi Museum was unable to grow to any considerable degree, and it failed to develop the appropriate material base. This year, 120,000 rubles of capital investments have been allocated for its development, but it will apparently be impossible to use even this modest amount of money since the oblast officer of Stroybank has discontinued the financing because of the large number of discrepancies with construction-planning documentation.

The shop employs 135 persons. The table of organization has been filled, but most of the people are casual employees. There are no highly qualified specialists, carpenters, roofers, or chimney workers. Not a single occupational-trade school in Karelia trains them. Shop director V. M. Grebnev, who is by education a construction engineer specializing in industrial and civil construction, and who began his work at Kizhi Museum 20 years ago, said that the number of masters in the older generation is now down to only a few, but young people are uneager to agree to the deprivations -- to live year-round on the islands, without the customary conveniences.

"On the one hand, we have academicians, doctors and candidates of sciences, Moscow and Leningrad designers, architects, and art experts with names known around the world," Sergey Kulikov, foreman at the Kizhi construction sector and recent graduate of the Petrozavodsk State University, justly states, "but, on the other hand, the only carpenter is Ivan Veresov, upon whose conscientiousness and ability the final result depends."

The young engineer also discussed other difficulties: the preparatory work for the restoration is being carried out by eye, and this results in a large amount of defective work -- the construction workers do not have at hand the basic design documents or estimates. During the years of existence of the construction sector at Kizhi, not even the elementary everyday living conditions have been created for the workers, and therefore it is rare that anyone of the worthwhile masters stays here. As a result, all the deadlines that were defined in the decree of the Karelian SSR Council of Ministers have been disrupted.

We emphasize once again: all these problems are not just one decade old. During the time that has elapsed one could have built good-quality housing for the restoration workers, could have arranged in all the occupational and trade schools the training of experts in the specialities that are traditional in Karelia, could have developed a long-range program for the restoration work and preservation of the unique monuments of wooden architecture, and could have created a reliable material base for a restoration shop. What prevented this from happening? The lack of any sense of being the owner, the lack of concern for our heritage, our common property.

Otherwise how does one explain that in Karelia one cannot find the proper support for the initiative of the public, or that the workers of the Petrozavodsk Restoration Shop prefer to erect expensive scaffoldings around the monument to other urgent operations (not infrequently, it is only a small thing that is needed: the

putting on of a roof, the installing of a lightning rod), or that there is not enough concrete work being done to implement the decree of the RSFSR Council of Ministers concerning ways to improve the protection, restoration, and use of the monuments of history and culture in the light of the laws of the USSR and the RSFSR.

The Duty of Everyone

With every passing year the problem of preserving the monuments of Valaam is becoming increasingly acute. Although in 1979 a special decree was adopted concerning the creation on the territory of the islands of a historical-architectural and natural museum-reserve, the protection of the natural and architectural monuments has not yet been organized. Approximately 90 percent of those monuments still remain unowned. The museum-reserve has existed for two years, but the conditions on the archipelago have not yet become typical of a reserve. One July afternoon this year two preschool-age children, while playing, burned to the ground the Pokorovskaya chapel that dates back to the eighteenth century. In the documents this unique monument is assessed at . . . 580 rubles!

About three dozen workers at the Sortavala RSU [Repair and Construction Administration] basically engage not in the restoration of the monuments, but rather in construction operations at the tourist base, and in the invalids' nursing home. Of the funds allocated for the monuments, they have used only. . . 15,000 rubles. The reason is: the delay in the providing of the construction-design documentation.

"We are being undermined by the Leningrad branch of Spetsproyektrestavratsiya: it constantly fails to meet the deadlines for the issuance of the documents, and fails to coordinate that issuance promptly with the contract organizations," construction engineer for the Karelian SSR Ministry of Culture, V. A. Dybin, explains.

The monuments of Valaam require emergency aid by restorers. However, their attention is concentrated primarily at the construction of scaffoldings. Without completing the first-priority conservation operations that would protect the monument against further destruction, the buildings change over to a new project, where again they begin to install scaffoldings.

Valaam does not yet have a cargo dock. In June of this year, in accordance with the decree of the Karelian SSR Council of Ministers, Karelavtodor was supposed to create on the island a road repair and construction sector. But the collective does not yet have anything to do there -- no equipment or gravel has been brought in, and the White-Sea--Onega Steamship Agency refuses to carry the freight: there is no dock, a floating crane is needed, the ships stand idle, there is nowhere to unload them, the shores have things all piled up. . .

"The root of the evil, in my opinion, is in the lack of the proper efficiency in understanding the importance of these questions," Yu. Ushakov, head of the Department of the History and Theory of Architecture, Leningrad Construction-Engineering School, said in this regard. One has difficulty failing to agree with his words. Another evaluation that is justified is the one that was given by the bureau of the Karelian Oblast Party Committee and the Karelian SSR Council of Ministers in

their latest joint decree: "The ministries and departments have been extremely slow in resolving the questions of preserving the monuments of history and culture."

And one final word. In former times everyone who came to Valaam brought fertile soil with him. People are currently in favor of reinstating this good custom. But the land was not just a trifle for the age-old inhabitants of the lake archipelago. It was used to grow grain, and it provided good harvest. What moral lesson will a modern young person who has come to Valaam with a polyethylene bag filled with dirt receive when he sees that the island's management is in an extreme state of neglect? . . .

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CSO: 1800/1322

NATIONAL

CAUSES, CONSEQUENCES OF NATIONALIST SURVIVALS OF PAST

Moscow NAUCHNYY KOMMUNIZM in Russian No 4, Jul-Aug 82 pp 12-20

[Article by A. M. Khalilov, honored scientific activist of the DASSR, doctor of jurisprudence, professor: "Soviet National-State Construction and Strengthening of the Friendship of the Peoples of the USSR During the Period of Mature Socialism"]

[Excerpt] The reasons for nationalistic remnants and paths to further strengthening of the friendship of peoples in the modern stage. The socialist economy, the scientifically substantiated policy of the CPSU and the democratism of the national state construction have led to a solution to the national problem and to the establishment and consolidation of the friendship of the Soviet peoples.

Of course, national antagonism and hostile or unfriendly relations among nations do not disappear immediately after the victory of the revolution. In order to irradicate this heritage of the past it is necessary to eliminate exploiting classes, to create a socialist economy, to achieve equality of nations and to conduct immense educational work among the workers. Briefly, it is necessary to ensure the victory of socialist relations over capitalist ones and to create a real socialist democracy. V. I. Lenin pointed out: "Having restructured capitalism into socialism, the proletariat creates the possibility of complete elimination of national oppression; this possibility is transformed into reality 'only'--'only'!--with full democracy in all areas On the basis of this, in turn, there is in practice an absolute elimination of the slightest national friction, the slightest lack of confidence among nations and there is an accelerated coming together and merging of nations which is culminated in the dying out of the state" (Lenin, V. I., "Complete Collected Works," Vol 30, p 22). Consequently, the construction of developed socialism and complete democracy in all areas of social life means complete elimination of national friction and national trust and provides for equality of nations and their inviolable fraternal union.

In our country during the transition period from capitalism to socialism we put a stop to the hostile, inimical relations among peoples. Our party's 12th Congress stated: "Having overturned the power of the landowners and capitalists, the main bearers of national oppression, and having placed the power in the hands of the proletariat, the October revolution broke with one blow the chain of national oppression, changed the old relations among people, eliminated the old national hostility, cleared the soil for the cooperation of peoples and earned confidence in the Russian proletariat on the part of its foreign brothers not only in Russia, but also in Europe and Asia" (CPSU in resolutions . . . Vol 2, p 436).

The remnants of past inimical relations among the peoples of our country were basically eliminated a couple of years after the victory of October, by the time of the victory of socialism they were fully eliminated, and by the period of developed socialism friendship among nations was firmly established. In his speech at the 50th anniversary of the founding of the USSR, L. I. Brezhnev said: "In our country . . . there are historical unprecedented relations which we have a right to call Leninist friendship of peoples. This friendship . . . is one of the most significant conquests of socialism which is dear to the heart of each Soviet person" (Brezhnev, L. I., "Lenin's Course: Speeches and Articles," Vol 4, p 50).

Therefore there is no longer a possibility of maintaining unfriendly relations among nations under the conditions of victorious socialism. But even under these conditions there are nationalistic remnants in the awareness and behavior of individual people. During the period of developed socialism these are manifested in the form of local prejudices and national arrogance, in the observance of old, outmoded customs, the overemphasis of the merits of one's own nation, the neglect or disrespect for people of other nationalities, the resolution of one problem or another only with respect to the nationality of the citizen, incorrect elucidation of questions of the history of national relations, and a negligent or inattentive attitude toward the progressive national traditions and customs of one people or another.

The fact that nationalistic remnants remain in the modern stage is explained by a number of factors. They can include: violations of Leninist principles of the national policy, ignorance of class positions when approaching questions of national relations, poor international education, a formal approach to publicizing the ideas of friendship of peoples, the tenacity and viability of outmoded traditions and customs, the interweaving of nationalistic and religious remnants, and the influence of imperialist propaganda. The reasons for the survival of nationalist remnants can also include violations of the law in the area of national state construction, the fact that legal norms lag behind socialist and internationalist awareness of what is right, and violations of socialist principles of Soviet national-state construction, actions that are forbidden by the USSR Constitution which violate the rights of citizens of various races and nationalities--the limitation of rights, the establishment of advantages for citizens of particular races and nations, the advocacy of racial or nationalistic exclusivity, hostility or scorn, and so forth. But one cannot explain these phenomena only by the lack of awareness of a certain part of the people or the influence of imperialist propaganda.

Nonetheless further strengthening of the friendship of peoples through stronger propaganda of the ideas of internationalism and democracy, improvement of legislation that regulates national relations, unwaivering observance of the principles of socialist democracy in the area of national-state construction and all legal norms that reinforce state forms of national relations--Soviet federalism and national statehood of the peoples of the USSR--all this remains an important task of the CPSU during the period of developed socialism. Steady realization of the principles that are reinforced by Soviet law of internationalism, voluntary unification, equal rights and cooperation among peoples will undoubtedly contribute to further flourishing and coming together of all Soviet nations and nationalities, their international unity and successful construction of communism. This is why

the party, as was emphasized at the 26th CPSU Congress, is making sure of strict observance of the Leninist principles of the national policy--equality, fraternal cooperation and voluntary actions (See: "Materials of the 26th CPSU Congress, p 57). The observance of these principles is the embodiment of socialist democracy in the area of national relations. As the 60 years of experience in the development of the USSR shows, the more broadly socialist democracy develops and the more democratic our country's life becomes, the greater force of mutual voluntary attraction of workers of all nations and nationalities (See: PRAVDA, 21 Feb 1982). Therefore deepening and expansion of the democratism of Soviet national-state construction plays and will continue to play an immense role in the matter of providing for further voluntary coming together and strengthening of the nations and nationalities of the Soviet country.

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CSO: 1800/1243

NATIONAL

FUNCTIONS, NEW SELECTIONS OF 'ROMAN-GAZETA' LISTED

Moscow KNIZHNOYE OBOZRENIYE in Russian No 36, 3 Sep 82 p 11

[Interview with V. Ganichev, editor-in-chief of the publication ROMAN-GAZETA by L. Vladimirova; date and place not specified]

[Text] "For a person who subscribes to ROMAN-GAZETA the reading problem is largely solved: every two weeks he receives a new book. And as a rule they are outstanding books, because the editors are able to choose the most interesting authors working in our literature. But what pleasures will ROMAN-GAZETA be offering book lovers in the near future?"

L. Zubachev of Klim, Moscow Oblast

ROMAN-GAZETA is enormously popular among book lovers of all ages, occupations, and interests. The secret of this lasting attachment is simple. The half-century of existence of this publication, which brings out the best novels and novellas quickly and in large editions, is essentially the entire history of Soviet literature. There is perhaps not a single outstanding phenomenon in our literature (and not just domestic) which ROMAN-GAZETA, which combines journalistic timeliness with lasting literary qualities, could not bring to the millions.

[Answer — V. Ganichev] "To publish novels for the people in the form of a proletarian newspaper" — this bold idea was suggested to literary people by V. I. Lenin and carried out at the initiative of M. Gorky. It proved unusually productive: works published in ROMAN-GAZETA make up a whole library of Soviet classics. Gorky, Sholokhov, A. Tolstoy, Serafimovich, Leonov, Fedin, Fadeyev, Furmanov, Tvardovskiy, and other authors whose books have defined the main course of development of Soviet literature found their way to a broad reading audience with the active help of our periodical publication. Today too we try to follow this tradition, identifying in the current literary process and publishing in our by-weekly, those works of great spiritual fire and party passion that win over the reader by the depth and truthfulness of their artistic representation of reality.

[Question] But what are the main problems of concern to the contemporary reader that will be dealt with in next year's publication?

[Answer] Above all they are the general topics of our life: the party and the people, the revolutionary achievements of the Soviet State, the heroic feat of our people in the last war, and the struggle for peace. The activists of the Moscow writers organization just held a meeting devoted to the recent decree of the CPSU Central Committee directed to the creative intelligentsia. The party demand that ties between literary and artistic journals and life itself be strengthened has become a guideline for the collective of ROMAN-GAZETA. And if you look at our plans for 1983 issues from this point of view, I think you will find they are saturated with vital, pressing problems presented on a high literary level. For example, Yu. Mushketik's novel is devoted to the modern countryside, while V. Kozhevnikov's large prose work deals with the brigade contract, which is so promising today and V. Roslyakov's novella is entirely concerned with moral problems. In his novellas V. R. Rasputin approaches his heroes from a lofty moral standpoint, as do Ye. Yevtushenko and V. Ardamatskiy in their novels. The novels of N. Dorba and S. Dangulov are devoted to the revolutionary history topics. We intend to devote a special issue to the Great Patriotic War. It will come out on the 40th anniversary of the great battle on the Volga. In the editorial offices we call it the "Stalingrad" issue, although the works that it will include will present a broader picture of the events of the last war. And of course, one of the central and constant subjects is the friendship of Soviet peoples. It permeates all our life and literature and the best artistic works, which show the solidarity and mutual understanding of all Soviet people, are invariably represented in the publications of ROMAN-GAZETA. A. Laurinchukas' novella is one of these talented works.

[Question] What will readers find in the first issue of the new year?

[Answer] Three novellas by P. Proskurin: "The Black Bird", "Among the Old Willows" and "Midday Dream."

[Question] The artistic literature journals have published an unusually large number of original and talented works recently. What guidelines do the editors of ROMAN-GAZETA follow in selecting material?

[Answer] I have already stated that we try to select examples of the epic genre which are most significant in both the ideological and artistic senses, and this does not mean Soviet works only, but also foreign works. But to define it briefly, we select works that have aroused broad interest and approval among the critics. We receive a great deal of mail from readers. Often our book lovers are surprised and ask why ROMAN-GAZETA does not immediately add certain particular novels to its scheduled publication list after they appear in journals? But our publication is not a creative proving grounds. Our readership is a newspaper readership of millions of people, unlike the journal audience. At the same time we must not delay the publication of a work which is worth reading for the many book lovers. Determining the time between the appearance of the publication in a journal and the book is a question of principle.

[Question] You mentioned letters from the readers. In your publishing practice do you ever use the recommendations and desires of the book lovers?

[Answer] I could give many specific examples. At the request of readers we broadened the range of subjects in our issues and put the principal emphasis on works of multinational Soviet literature. There were complaints that novellas and short stories were dominating at the expense of large prose works, that is novels. Works of epic form make up more than two-thirds of the publications planned for 1983. Works by V. Orlov and D. Balashov were included among them at the request of book lovers.

Works to Be Published Before the End of 1982

V. Chivilikhin, "Pamyat'" [Memory], a novel in two parts (Issues 16-17).

Yu. Borodkin, "Kologrivskiy Volok" [Kologriv Portage], a novel in two books.

Yu. Skop, "Tekhnika Bezopasnosti" [Safety Technique], a novel.

A. Keshokov, "Grushevyy Tsvet" [Pear Color], a novel.

M. Ibragimbekov, "I Ne Bylo Luchshe Brata" [Nobody Was Better Than My Brother], a novella.

S. Azeri, "Pervyy Tolchok" [The First Push], a novella.

M. Gorbunov, "Dolgaya Niva" [The Long Field], a novel.

Works To Be Published in 1983

I. Akulov, "Kas'yan Ostudnyy" [Cool Kasyan], a novel.

V. Ardamatskiy, "Sud" [Court], a novel.

D. Balashov, "Bremya Vlasti" [The Burden of Power], a novel.

S. Baruzdin, "Samo Soboy" [Of Itself], a novella.

S. Dangulov, "Zautrenya v Rapallo" [Matins in Rapallo], a novel.

N. Dorba, "Belyye Teni" [White Shadows], a novel.

Ye. Yevtushenko, "Yagodnyye Mesta" [Berry Patches], a novel.

S. Zalygin, "Posle Buri" [After the Storm], a novel.

V. Kozhevnikov, "Korni i Krons" [The Roots and the Crown], a novel.

M. Kolosov, "Tri Kruga Voyny" [Three Cycles of War], a novel.

A. Laurinchukas, "Vechnyye Berezy (Siluety Rossi)" [The Eternal Birches (Silhouettes of Russia)], a novella.

Yu. Mushketik, "Pozitsiya" [The Position], a novel.

Yu. Nagibin, "Dorozhnoye Proisshestviye" [Highway Incident], a novella.

N. Nikonov, "Sled Rysi" [The Trail of the Lynx], a novella.

V. Orlov, "Al'tist Danilov" [Danilov the Alto], a novel.

I. Paderin, "Ozhogi Serdtsa" [Burns on the Heart], a novella.

P. Proskurin, "Chernyye Ptitsy" [Black Birds], novellas.

V. Rasputin, "Novyye Povesti" [New Novellas].

V. Roslyakov, "Viten'ka" [Vitenka], a novella.

G. Semenikhin, "Novocherkassk," a novel.

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CSO: 1800/1264

NATIONAL

DIFFICULTIES IN NEWSPAPER DISTRIBUTION SYSTEM IDENTIFIED

Moscow SOVETSKAYA ROSSIYA in Russian 15 Aug 82 pp 1,3

[Article by a raid brigade of SOVETSKAYA ROSSIYA consisting of V. Denisov, Yu. Kirillov, M. Mikhal'kov, A. Sergeyev, V. Udachin and A. Shchegolev: "In Search of a Fresh Copy"]

[Text] "I just returned home from vacation...I missed your paper very much. I did not read it for 3 weeks while at the tourist center in Nal'chik. It was not only SOVETSKAYA ROSSIYA that one could not buy at the kiosk.

I recommend that the editors investigate why the reader cannot find a newspaper there." [Signed] V. Simonov, Moscow.

The editors took the advice of the reader as a call to action. Our reporters went on a raid...

The Paradoxes of Popularity

It is morning in Nal'chik, the capital of Kabardino-Balkariya. The kiosks opened a half hour ago, but SOVETSKAYA ROSSIYA can no longer be found. The same is true for LITERATURNAYA GAZETA, KOMSOMOL'SKAYA PRAVDA AND SOVETSKIY SPORT. On the corner of Respublikanskaya Street we ask kiosk worker M. Chumakova the reason for this.

"There is a great demand for SOVETSKAYA ROSSIYA in particular, but it is delivered in quantities half those of other papers. Ask at the kiosk near the post office," suggests Chumakova, "There is more business there."

It is true; the kiosk is in a bustling area. Nearby is a tourist center, two hotels, a theater and a city park with a pool. The kiosk operators here are the Suvorovs. Today Ivan Vasil'yevich is working the shift.

"I have to refuse the paper to people during my shift," he says. "It is all sold out. There is a constant shortage of some papers and a surplus of others, which is an irritation to us as well as the customer. We cannot do anything about it. Right now there is an influx of tourists and vacationers in Nal'chik. Why isn't their taste, their attachment to a particular publication taken into account?"

The director of the republic agency M. Geranchokov confirms the situation regrettably--there is a constant shortage of certain publications. In the sanatoriums and tourist centers many central newspapers arrive literally by the piece, but mountain tourist bases and alpine camps receive nothing because there is nothing to send.

From the sunny south we move now to Siberia. It turns out that the same problems exist there. In Chita, for example, there are 75 newspaper kiosks. At those that we visited we heard the same conversation as in Nal'chik.

"Supplies should be increased," say the kiosk workers.

"What is hampering this?"

The answer is an uncertain shrug of the shoulders. What is actually hindering increased sales of a particular newspaper if demand has increased? We asked this question of Vladimir Stepanovich Kuz'menko, deputy of the city agency Soyuzpechat' [Main Administration for the Distribution of Publications]:

"Nothing is hampering this. Our orders are filled completely."

"Why don't you increase your orders?"

Again our answer was an uncertain shrug of the shoulders.

"I do not subscribe to your paper because I belong to that category of readers who are not indifferent to when they read a fresh issue. Since Krasnoyarsk postmen have not taken to heart the motto of the best communications workers in the country, 'The newspaper--with your morning tea,' I prefer to buy my newspapers. I begin my day with a walk to a kiosk of Soyuzpechat'. Several days ago the kiosk operator, a kind and responsive old woman who always sets aside SOVETSKAYA ROSSIYA for me as a regular buyer, informed me, 'I am going on vacation. The nearest kiosk is on the next street.'

"Alas, on the next street the kiosk operator does not know me. Will I have to make friends with all kiosk operators in order to get a paper?" [Signed] V. Sidorenko, Krasnoyarsk.

Maybe Comrade Sidorenko was just unlucky? We decided to travel to Krasnoyarsk. We stop at Kiosk Number 4 at the corner of Prospekt Mira and Robesp'yer Street. Salesperson Ye. Yegorova motions with her hands:

"ROSSIYA? Not available, of course. It is sold out during the first half hour. We are given only 10 papers."

At the Severnyy Airport, R. Grishchenko of Kiosk Number 122 says with assurance:

"I could sell 50-60 papers, but I receive only 10..."

We traveled through almost the entire city that morning and nowhere at a Soyuzpechat' kiosk did we find SOVETSKAYA ROSSIYA.

We met with the director of the Krasnoyarsk City Agency of Soyuzpechat', L. Yakovenko.

"We distribute few copies to kiosks because we receive only 1,700 copies for retail sales. Last year we received," she looks up the information, "2,100. Why did retail allocations decrease? Probably because of a decision from above."

The "secret" of the shortage is revealed "above" by the senior instructor of the city agency, G. Bagitova:

"We are not increasing retail sales of SOVETSKAYA ROSSIYA because the newspaper is a popular one. Everyone asks for it while other publications remain on the shelves. If we increase the sales of SOVETSKAYA ROSSIYA there will be more publications that will remain unbought."

The problem of a shortage of particular publications is not the only one for those individuals who like Comrade Sidorenko prefer to buy rather than subscribe to their newspapers. It is also very important when to buy it. It is this that affects the return of unpurchased publications.

"Stall Closed"

"Are there any of today's papers?"

One hears this question in the morning at all of the 44 Soyuzpechat' kiosks in Novorossiysk. It is 9 A.M. In the center of town a lone copy of NOVOROSSIYSKII RABOCHIY lies on a counter. None of the central papers are to be had. The situation is worse in the kiosks in the suburbs. Here one can't even find a local paper.

"I was at Soyuzpechat' offices at 8 in the morning. There they offered that I take all the retail copies with me," explains the salesperson at Kiosk Number 1, V. Polyanskaya. "But try to carry so many papers on a trolley bus. It is a long trip. The problem is that newspapers are delivered late. After 1 P.M. when workers have completed their lunch break, who wants a paper?"

Vera Kirillovna is right. Her kiosk is near the Proletariy Cement Works. There are no residential areas for a mile around. It would be nice to offer a newspaper to a person on his way to work in the morning or during his lunch break. But this happens rarely. Recently the workers of the Oktyabr' Cement Plant were not able to buy a paper at all. At Kiosk Number 25 near the enterprise we saw a sign saying "Stall Closed." On the counter gathering dust were all the central publications, including the coveted LITERATURNAYA GAZETA. Why was the stall closed? It turned out that a relative of the salesperson had become ill. The reason was a valid one, of course, but couldn't a replacement salesperson have been found?

"Today I will sell two days' worth of newspapers," said A. Andreyeva, salesperson at Kiosk Number 37. "Why? Yesterday no papers at all were delivered. I called the office at noon and was told to come get them myself."

In the center of town newspapers were put on sale only during the second part of the day. What was the problem? We discussed this with Ya. Veselkov, director of the city department of Soyuzpechat'.

The main reason for the late distribution, in his opinion, was the inefficient delivery schedule from Krasnodar. A truck left Novorossiysk during the night and returned from Krasnodar in the morning. For the driver this was not an easy trip. For this reason delays and breakdowns were common. Wouldn't it be better to have a truck run from Krasnodar to Novorossiysk first? Then on the way back it could carry mail and there would be no need to rush. This problem has been brought up with the kray communications administration, but as yet no progress has been made.

In Chita no one hangs out "Stall Closed" signs, but the picture is much the same as in Novorossiysk.

Kiosk Number 20, run by L. Pal'shina, is located in the busiest section of the micro-region of the worsted-cloth combine. Nearby are stores and bus stops. The kiosk opens at 8 in the morning. The day's newspapers, however, arrive at 9:30. While they are received and documents are signed, another 15-20 minutes pass.

"That is not true," says the deputy director of the Soyuzpechat' city agency, V. Kuz'menko, who is already known to us. "At each kiosk we have delivery crates and we deliver papers before the beginning of the work day."

This is a complicated situation. How can we prove to Vladimir Stepanovich that there is no reason for us to make wrongful accusations, that at Kiosk 19, which is not far from a machine-tool construction plant and which is run by V. Kunin, one of our most experienced workers, newspapers also arrive one and a half hours late? That at Kiosk Number 39, which is located right near one of the entrances of a worsted-cloth combine, papers are delivered even later? What if he does not believe us again? But here Vladimir Stepanovich came to our rescue.

"Yes, this is our most difficult route. The truck has to make eight stops. The circuit comprises about 50 kilometers. At 7:45 the truck leaves first for the airport."

We will not quote further. Everything is clear. Even if the driver leaves on time and adheres to the schedule, the circuit cannot be completed in less than 1.5-2 hours.

News into the Trash

In Sverdlovsk we decided to investigate the retail newspaper trade by starting with the "last stop"--the base to which unsold publications are returned. What we saw here was shocking--mounds of newspapers and mountains of magazines that did not reach the reader. Now there was one thing left for these periodicals--under the knife, into the bin. The "manager" of the base, Z. Koptelova, told us that in July alone in Sverdlovsk tens of thousands of copies of central and local newspapers could not be sold. In the Soyuzpechat' city agency it was confirmed that each month there is an underselling of 2,500-3,000 rubles worth of papers.

What is the problem? Trade is organized poorly. Kiosks are distributed unevenly. At the main post office, for example, there are three. In the new sections of Frezerovshchikov and Shefskaya streets it would be difficult to find even one. Not all industrial enterprises have a kiosk. Another thing is surprising. In some kiosks, such as the one near the entrance to the Machine Building Plant imeni Kalinin,

there were no papers left during the day. In other kiosks, as for example in Pervaya Pyatiletka Square, at 3 in the afternoon hardly half of the papers were sold. Soyuzpechat' arbitrarily determines how many papers will be delivered where.

Of course there is a different demand in different areas. Is it that difficult to determine what it is? Soyuzpechat' tried to do this, but either the workers were not skilled enough to perform the job, or they did not have the perseverance to follow through, but the situation has not changed. Moreover, the agency has a dispatcher whose responsibility it is to reallocate newspapers among kiosks in the course of the day. Why is his help not evident? "The kiosks do not have telephones, so it is impossible to know how trade is progressing where at any given moment," says N. Stryapunina, retail instructor of the city agency.

As if the city has no telephone booths, as if a schedule could not be established by which kiosk operators could call back to the base.

The Experience of Leningrad

The early trains of the Leningrad metro hardly bring the first passengers to work when the kiosk in the vestibule of the Kirov Plant station opens up. It is 6:30 A.M. The newspapers are already arranged on the counter and Tamara Aleksandrovna Shuchko is counting out the copies quickly.

Let us look at the clock again. When does the day begin for the kiosk worker? How must the morning flow of newspapers be organized in order to coincide with the flow of passengers using public transportation and with the work schedule of enterprises?

"The delivery of all newspapers to kiosks is divided into 36 routes with a consideration of time and distance," tells us the director of the Soyuzpechat' city agency, Yelena Ivanovna Morozova. "The first routes are those to the largest plants and associations, to railroad stations. Trucks leave at 4:40-4:50 in the morning for these kiosks. But the kiosk workers do not have to be up this early because each kiosk is equipped with a special bunker into which truckers unload the papers. As a rule the consumers themselves indicate the opening time of the kiosk. It was determined that it was not necessary to open all kiosks at 6-7 o'clock. In industrial sections this is truly necessary, but on Nevskiy Prospekt near shops and hotels the morning begins later. The number of copies is determined ahead of time. By following the daily reports of kiosk workers we know exactly which newspapers are bought first and which remain. Depending on this data we try to more fully satisfy consumer demand, although this is not always possible. New copies of SOVETSKAYA ROSSIYA, for example, hardly last the first half hour that a kiosk is open."

Every morning Leningraders buy over 1 million newspapers. What lies behind this figure? Efficiency and flexibility, a constant evaluation of demand by workers of the retail trade do.

In recent years 173 newspaper dispensers have appeared on the busiest thoroughfares--a great help to workers of Soyuzpechat'. During the summer months when thousands of tourists fill the streets of Leningrad students come to the aid of kiosk operators.

As we discovered, the problem of obtaining current newspapers in kiosks depends first on the attitude toward their duties of those who are responsible for the newspapers at one of the last stages of their complex trip from the printer to the reader. This is more a human than a technical problem. The delivery schedule, the distribution and the hours of operation of kiosks all depend on people, on their conscientiousness, initiative and understanding of the political importance of their work.

NATIONAL

ACTIVITIES OF MOSCOW GYPSY THEATER DESCRIBED

Moscow SOVETSKAYA ROSSIYA in Russian 15 Aug 82 p 3

[Interview of Nikolay Slichenko, chief producer of the Romen Moscow Gypsy Theater and people's artist, by O. Polozkova: "The Revelation in Song"]

[Text] "Tell us please about the only gypsy theater in the world--the Romen Moscow Gypsy Theater. I would like to meet its chief producer, Nikolay Slichenko, on the pages of the newspaper." [Signed] M. Pronin, Tula.

The gypsy song, enigmatic in its simplicity, sounding different each time, has fascinated the listener in all eras. It is taken to heart, it warms the soul.

It is therefore not surprising that the singing of gypsy Stesha subdued not only Pushkin but Napoleon as well. The voice of her daughter Olga charmed the young Glinka and Nashchokin. Lermontov frequently visited the gypsies in Pavlovsk. Blok and Leo Tolstoy were enraptured by the performances of Varya Panina.

"What is the attractive force of the gypsy song?" we asked of the chief producer of the Romen Moscow Gypsy Theater, people's artist of the USSR Nikolay Slichenko.

[Answer] The peculiarity of the gypsy song arose from the difficult fate of our people, who for a long time were homeless. This gave the gypsy song depth, sorrow and reckless gaiety.

The gypsy song touches the soul because it never deals with average feelings. It has no average mood. It expresses either extreme despair or extreme joy. Human feelings become condensed and volumetric in it. And one more thing, probably the most important. The gypsy song is always a revelation.

There are many songs I call my own. Basically they are Russian songs. This is understandable! Russian art, and especially song, is very close to the gypsy. We frequently proudly say that national gypsy art has left its mark on the histories of many peoples. The reverse is also true--gypsy art has been enriched by other cultures. Thus for example gypsy and Russian folklore are closely related.

I like the poetry of Sergei Yesenin very much. In the songs to his "Letters to the Mother" and "The Golden Grove Dissuaded Me" I found a kindred feeling about the world, a harmony of hearts...These songs are probably "mine"! This is probably why working on them was so easy.

[Question] At the beginning of our conversation you mentioned low quality gypsy music. Do you feel that even in the repertoires of talented singers there are modern songs of low artistic quality?

[Answer] Unfortunately there are sometimes imitations of real gypsy art. The selection of the repertoire is the responsibility of the singer. He must be very demanding artistically.

We are striving to retain the best traditions of national gypsy art in the modern theatrical art of the Romen.

[Question] What do you feel is unique about the Romen?

[Answer] Every people is unique in its art. Probably the uniqueness of gypsy theater art and of our theater has to do with our thorough understanding of national creativity. Our closeness to national gypsy sources gives us the right to consider our theater romantic.

Let us remember that the collective was formed not only to preserve, but to bring to the public the best there is in gypsy art as well. The performances were given in the gypsy language and at the beginning there was a problem of a purely agitational nature--to tear the gypsies away from their nomadic life and to accustom them to the life of the country.

Our theater has already celebrated its 50th anniversary. We have a record, and this requires us to be searching constantly, to be in harmony with the times, although this is very difficult. But it is this complexity that offers the constant quest.

[Question] Every theater is very dependent upon its facilities. What does the problem of audience mean to you?

[Answer] The theater must be accessible to the viewer. It must be understandable. No matter how strange this may sound, the special language of the gypsy is Russian. That which we stage in Russian allows us to explore a variety of questions because of the extensive Russian dramaturgical tradition, to educate the audience and to become educated ourselves.

We have the most varied audience. This probably also makes us unique. I believe in the broadest possible knowledge of theater art. I believe in a varied audience. I want to see more people coming to our productions. As the chief producer I am happy to see many young people in our audience.

[Question] At the present time what sorts of difficulties do you face in your role as chief producer?

[Answer] Each theater selects its own repertoire. We also are looking for works that we can develop through our own efforts. The problem of selecting plays has always been a serious and troublesome one for us. The repertoire, after all, is the basis for the development of the theater. But I am convinced that our theater too can deal with Shakespeare and with Spanish drama, but of the kind that corresponds to the tone of our theater collective. The gypsy theater must remain the gypsy theater.

We cannot produce Chekhov. Ostrovskiy? Probably not. Probably this would not even be necessary--there are other theaters for them. The plays of Gorky, however, are closer to us! We have already put on the play, "Makar Chudra." We dream about putting on more of Gorky's plays. We also dream about staging Leo Tolstoy's "The Live Corpse."

[Question] Which performances by your actors have satisfied you recently?

[Answer] None, and perhaps mine least of all, both as an actor and as a producer. These are not just words. This is the eternal anguish of the artist, who is never satisfied with his work. Our profession is a complicated one. It does not always bring happiness and satisfaction. Among the constant tribulations and arguments, the nightly headaches there are some moments of satisfaction. But the next day even they seem to have been in error. The theater requires that artists work "for tomorrow." It requires that we sense the promise of tomorrow.

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CSO: 1800/1287

NATIONAL

NEW ORIENTALIST LIBRARY IN TAJIKISTAN DESCRIBED

Moscow NAUKA I RELIGIYA in Russian No 8, Aug 82 p 10

[Article: "The Wisdom of the Ages Is Preserved"]

[Text] Recently another new building appeared in Dushanbe and is now beautifying the city -- a large white cube with walls into which narrow, deep-set windows have been cut out, and with a tremendous front door that is all carved and massive, with large brass rings for handles. Since ancient times Central Asia has been famous for the variety of its doors, which are made with a large amount of art. These traditions are also maintained in modern architecture. But why does the building have such unusual windows? Because no direct rays of the sun are supposed to penetrate into the building -- the building houses the repository of ancient manuscripts, where they are kept in accordance with scientifically worked-out rules for preserving treasures of the bookmaking art.

The repository is the domain of the Department for the Research on Manuscripts and Ancient Monuments, of the Institute of Eastern Studies, TaSSR Academy of Sciences, a major scientific institution that employs linguists, philosophers, literary experts, and historians. But they are not the only ones. The manuscripts must be kept for subsequent centuries in the form in which were created centuries ago, and the people who worry about that include chemists, biologists, and bookbinders who employ ancient methods in their trade. In addition, many of the manuscripts have to be restored -- this also is the collective job of scientists in different specialties.

During the very first years of its existence the young Soviet authority, in the midst of the large number of urgent, vitally important matters, did not forget the monuments of culture -- it was at that time that the collection of ancient manuscripts began to form in Dushanbe. Today that collection is considered to be one of the richest of its kind in the world. Its foundation was laid by the writer and scientist, and classic author in Tajik Soviet literature, Sadriddin Ayni. Thanks to him, a large number of masterpieces of the manuscript art of the East were preserved during the tempestuous revolutionary years, during the period of the development of the Soviet authority. At the present time the work of the Department of Manuscripts is headed by Sadriddin Ayni's son, Kamel Ayni -- the famous Soviet specialist in Eastern studies.

One of the richest treasures contained there is the "Kulliyet," a complete list of the works of the great Saadi, which was prepared as long ago as the 13th century,

during the author's life. Only rare copies of it remain in the world. There are ancient manuscripts of "The Canon of Medicine" and the "Pharmacology of Abu Ali Ibn Sina; the "Shakhname" of Firdousi; al-Biruni's treatise "Explanation of the Principles of the Art of Astronomy" -- one of oldest lists in existence. The repository houses manuscripts (varying in age, but sufficiently close in time to their creation) of many works that constitute the brilliant glory of Irano-Tajiki literature and philosophy of the medieval East -- Khafiz, Dzhami, Rumi, al-Arabi, Omar Khayyam, and many others. It contains the only complete collection of everything created by Alisher Navoi -- the remarkable manuscript of "Chakhor devon." There is also a large number of nameless manuscripts whose authorship the scientists are attempting to establish. Many texts have only recently become accessible for study, as a result of their having been restored.

The Department of Manuscripts opens up invaluable treasure-troves of thought that were previously unknown to people and that had not received their proper evaluation. The scientists here restore texts that were garbled during the course of numerous recopyings, when, in order to please the rich client, the calligraphers "touched them up." In order to return to the original, it is necessary to carry out a comparative analysis, to know the history of every monument, the peculiarities of the period of its creation and the time when the manuscript was recopied, and the customs, views, and fates of the book and of the author. Thanks to this work, increasingly complete publications of works by the great poets of the East and the best models of world lyricism are becoming the property of broad numbers of readers. The texts are being translated into Russian and are accompanied by scientific commentaries and illustrated by copies of miniatures.

That which has been published has already constituted a very interesting library, which puts the reader in contact with the wisdom of past centuries. As we become acquainted with it, we rejoice in the strength of spirit, the high flights of thought, the majesty of ancient culture that developed boldly in opposition to the spiritual oppression and all kinds of dogmatism and prohibitions.

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CSO: 1800/1304

NATIONAL

UNWED MOTHERS DEFENDED

Moscow IZVESTIYA in Russian 6 Sep 82 p 3

[Article by I. Ovchinnikova: "The Single Mother--Is She Alone?"]

[Excerpts] I have spoken with such mothers on many occasions, looking into their eyes and asking them why they gave their children up. Can it be that the difficulties of raising a child alone outweigh the pain of tearing one's own child, one's flesh and blood, born in suffering, away from oneself?

Some remained sullenly quiet. Others answered incoherently. Most frequently they simply cried bitterly. These would have taken their children if they had not been afraid. The fear had nothing to do with material difficulties and they are difficult to foresee anyway. Rather the difficulty lay in walking past one's friends with a head held proudly high. Even one's own mother may not be supportive and may push in the direction of the final desperate step.

In what ancient era did such absurdity develop to intrude upon our enlightened age? Judge dissoluteness, easy morals and irresponsibility as you wish, take whatever measures are necessary until the time at which a woman becomes a mother. But once she has taken on this greatest of all responsibilities, she is worthy of respect. Now all hands must reach out to support her, to help her raise the individual who has just come into the world.

I am not speaking of mature women who have made a decision after careful deliberation, women whose lives have not gone according to plan, with all the necessary stamps and papers, but who have chosen to partake of the joy of motherhood and to raise their own children. These women know what they are doing.

We must stop to discuss the word "single." It is a widely-used term, but meaningless. How can a single mother be alone if she has a child with her, if she has fulfilled woman's main role? I am not trying to propose a more appropriate name that would please lawyers and that would be used universally (in some countries, for example, the term "unwed mother" is used). But it is quite clear that everything possible must be done to remove the connotation of aloneness from the name.

There are several ways a mother can deal with the problem of raising her child. The child can be placed into a Children's House which the mother could visit as often as possible until she was able to stand on her own two feet, until she was

earning a salary and had a place to live and a place for her child in a nursery school. It might be possible for the mother to work in the same Children's House (let's say as a cleaning woman) in order to be near her child. This has proven to be a successful approach more than once.

But the most important thing is that the woman must be convinced that in each Soviet institution that she might come into contact with she will be met with sympathy and a willingness to give immediate help.

Is this always the case? Our mail unfortunately tells us that it is not. It is narrow-minded to mock someone who dared to have a child in an "illegal" manner.

It is impossible to read the letter of Larisa Serebryakova of Donetsk with equanimity. I mention her last name because she is probably known in all of the city and rayon institutions. Larisa made the rounds of all their offices, making just one request--to help her find a job that would be appropriate for the state of health and that would enable her to raise her 2-year old child alone. I admit that this is not a simple matter, but the rebukes that she was faced with--who told you to have a child without a husband, you should have thought about it--these rebukes are intolerable in the mouths of Soviet workers on ethical grounds. They also contradict the interest of the state in having Larisa's child grow into a healthy, intelligent and well-developed individual without the stigma of being an illegitimate child.

There are cases in which a mother deserves reproof or a reminder of her responsibilities. Such cases are in no way tied to whether the mother has a legal marriage or not. A woman deserves contempt and rebukes only when she is a bad mother, when her children are unkempt and uncared for and when she leads an unseemly life. In such cases we can shame her and take the necessary measures. But if the unwed mother is working as hard as she can, if her house is in order, if her child is not dependent on the neighbors and if everyone cannot praise the child enough, then N. K. of Volgograd is right that the only difference between a married mother and an unmarried mother is that the latter has a much more difficult life. Things are more difficult for her both morally and materially because she is the sole support of her child.

This not only is unjust, it also does not correspond to our state regulations, laws and instructions. Their essence is that the absence of the father in the home must be made up to the child as much as possible. I am referring to benefits as well as the right to receive housing and a place in a children's institution out of turn. There are no problems with benefits. A person should be able to obtain everything else he needs just as automatically. And if possible above that he should receive everything that local conditions will allow.

Still, we prefer the traditional route for our daughters--a wedding, rings, and the happy father greeting his wife at the door to the hospital. But if things turn out differently, if misfortune comes, then prudence, self-restraint and sensitivity are required of those involved in the situation. A simple understanding is required--that the child is not responsible for anything, including the circumstances under which he came into the world.

The law protects motherhood and the interests of the child. Any child! It gives priority to the child who needs protection most of all. We do not give respect to a woman who has a child and then leaves it to its fate. But the woman who raises a child alone, trying to do everything possible to make up for the absence of the father, can count on our deep and profound respect.

8228
CSO: 1800/1283

NATIONAL

SOCIOLOGIST IDENTIFIES REASONS FOR RELIGIOUS ACTIVITIES OF SOVIET YOUTH

Tbilisi ZARYA VOSTOKA in Russian 18 Aug 82 p 3

[Interview with Natelya Il'inichna Chutkerashvili, a lecturer in the Department of Scientific Communism of the Gruzinskiy Agricultural Institute, by Tamaz Abramidze; date and place not specified]

[Text] Scientific atheism is inseparable from dialectical materialism and a Marxist world outlook -- the basis of our ideology, of our entire indoctrination and education system and of the spiritual life of an individual in a socialist society in general. Nevertheless, it is possible today to see young men and women among the participants in church holidays, the visitors to churches and -- what is the main thing -- the active persons in church ceremonies.

Why? How can you explain this discrepancy? In order to examine it, we turned to Natelya Il'inichna Chutkerashvili, a lecturer in the Department of Scientific Communism of the Gruzinskiy Agricultural Institute. She has specialized for many years in the field of scientific atheism and is studying the distinctive features in the displays, reasons and motives for religiousness in youth and ways to eliminate it.

[Question] Let us begin with the main thing. In your opinion what causes the participation of a certain part of young people in church holidays and ceremonies and the custom of wearing crosses and medals?

[Answer] There is no simple answer. In order to be convinced of this, I had to conduct sociological research over a protracted period of time -- from 1970-1981 and to question more than 1,500 individuals -- representatives of the different social groups of youth between the ages of 18 and 33 -- workers, kolkhoz farmers and students in the various cities and villages of the republic.

And here is what is interesting. With a rather high percentage of participants in christening, marriage and funeral ceremonies and in religious holidays, only 5.4 percent of those questioned answered in the affirmative to the question: Do you believe in God? This provides a justification for talking about a peculiar type (i.e., untrue) of religiousness where an individual is mainly attracted by the external ritualistic aspect of religion.

[Question] However, we hardly have the right to set our minds at rest and to think that everything is in order. You see, visiting a church and interest in religious rituals can gradually entice a young person into the midst of believers....

[Answer] Undoubtedly. That is why it is important to investigate and understand the motives and reasons for turning to these rituals. We asked about them -- and here is what we found out. A total of 11 percent of those questioned, who visit a church, responded to the question: Why do they do this? -- "I pray" (note that there are twice as many of them as there are those who believe in God); 4 percent replied: "I listen to the sermon"; 21 percent -- "I achieve spiritual peace"; 35.4 percent -- "I receive esthetic satisfaction"; 13.2 percent -- "I go out of curiosity"; 13.2 percent -- "I go out of habit".... I will add that 48.8 percent of those questioned wear crosses and medals as adornments, and only 5.2 percent because of religious conviction.

Consider the figures: They eloquently speak a great deal. During the time his personality is being formed, he is maturing spiritually and his world-outlook principles are being formed, the individual is searching; he is looking for food for his mind and heart; he is looking everywhere; he scrutinizes life with partiality; he wants to know and himself discover moral principles for living. His soul is flung open -- open to every wind -- good and evil; at times it is not tempered, it is subjected to chance influences which are poorly controlled by the consciousness.

Soon after our poll, the Pervomayskiy party raykom performed similar sociological research. Approximately the same picture was revealed.

And so, it is quite clear that there are few true believers among the youth. Moreover, 46.2 percent of those questioned by us think that the significance of religion for an individual is negative; however, one-fifth of those visiting a church see definite moral values in religion.

[Question] There is something to think about. First of all, -- probably the content and effectiveness of ideological, political and indoctrinational work among the youth. The shortcomings and omissions in it create the gaps through which influences, which are alien to a Marxist world outlook, intrude.

[Answer] Speaking specifically, it is possible to single out several main reasons -- roads so to say -- which can lead a young person to church or to a religious sect. First of all, there are the peculiarities in his indoctrination during which positive interests were not instilled and a spiritual bankruptcy was formed. Then there is the incompletely resolved problem of the youth's use of their free time. Unorganized leisure is always fraught with negative consequences. In connection with this, the participation of students in construction detachments is very important not only with respect to instilling work habits but also because it insures contact with their peers and because the employment provides a sense of satisfaction with oneself and a sense of the fullness of life.

Therefore, in my opinion, the optimum form for the use of the students' free time during summer vacations has been found. However, there still remain Sundays during the school year and there remain evenings -- and not only those of the students.

The standards of leisure leave much to be desired. We have few youth clubs, and street concerts in the evenings are not conducted as they are in the Baltic republics.... I wish to say that the use of free time greatly determines the emotional attitude of youth, and the reasons for the religiousness of a certain part of them are often forged in negative emotions which at times have social bases.

One of the important reasons for turning to church -- esthetic needs -- also testifies to the dissatisfaction of a young person with the tenor of his normal life. True, new and popular festivals, which are becoming a tradition, have been counterposed to religious holidays during recent years in the republic. This is a large and important task. At the same time, a holiday is nevertheless an episode and a mass meeting, but the soul needs beauty also in its private life. That is why it is so important to persistently establish Soviet ceremonies everywhere which would accompany a marriage, the birth of a child, and the beginning of an independent working life. This has been provided for in the Georgian Communist Party Central Committee decree entitled "On Measures to Intensify the Struggle Against Harmful Traditions and Customs" (1975) and the subsequent Central Committee Decree on the question of the status of incorporating new ceremonial wedding rituals in the republic (1980). This is being done -- but far from everywhere. Second, a holiday should be truly popular. Meanwhile, when conducting it, they frequently do not manage to overcome the customary forms of a meeting and the concert, which follows it, during which the main mass of the participants remains in the passive role of listeners and viewers.

[Question] In a word, there is much work ahead of us. I would like to return to the question of the subjective reasons for religiousness which are connected with the emotional attitude. Why does the moral aspect of religion attract some young people to church?

[Answer] One of the reasons is that they are experiencing the effect of negative phenomenon in public life and are encountering violations of the principles of socialist legality and communist morality which -- despite the broad struggle against them -- have still not been completely eliminated. When encountering them, the young person undergoes a spiritual trauma. This can give birth to skepticism and nihilism and can turn his gaze toward the church.

What is there to say about youth when I remember an old peasant commented in his own words after my lecture several years ago on atheism in a village: "All of you are fighting against God. It's as if you do not see the shortcomings around us ..." Of course, we still lack an individual approach to the individual and attention for his everyday difficulties and for his feelings. Finding someone, who has been treated badly and who is disillusioned, and knowing how to show much kindness to console and to attract this individual to the bosom of the church--religious ministers take this into consideration....

In addition, cases occur where people are dismissed from work because they show signs of religiousness. Without mentioning the fact that this is a serious violation of the constitutional statement about freedom of conscience, the removal of the believer from the collective only aggravates the conflict between him and society. There was the following case: The party committee secretary of one of

the Tbilisi plants, when talking with a technical school graduate before her acceptance for work, found out that she did not plan to join the Komsomol because she was the member of a sect, and he prevented her acceptance. The decision was not only erroneous but also illegal and -- from an indoctrinal point of view -- a bungled one.

[Question] Therefore attention towards the individual and the struggle for him -- in this is seen the way to improve indoctrinal work with those who have turned and may turn to the church. At the same time, it is evident that atheistic propaganda and the atheistic indoctrination of youth should be conducted more consistently and thoughtfully and it should be improved.

[Answer] There are quite a few forms of atheistic indoctrination. It is only important to use them actively: atheistic circles and wall newspapers in schools, trips to museums and historical places, etc. In VUZ, it is primarily the improvement of instruction in the social sciences and the strengthening of the ideological convictions of the future specialists. A school for the young atheist exists in the public professions department of our institute, just as in a number of other VUZ. The students in this school present lectures on atheism during the educational practices of the students and during the work semester, they involve themselves in the conduct of sociological research, and they appear in the institute's newspaper under the column "A Militant Atheist". Later, when they have completed the VUZ, they give lectures in the "Znaniye" Society.

A lot can and must be done, especially in light of the CPSU decree concerning the improvement of ideological, political and indoctrinal work. In the first place, we, the educators, (I have in mind the broad meaning of this concept and not only school teachers and VUZ instructors), must approach more thoughtfully and look for effective ways to form their consciousness and moral and social positions. At the same time, society as a whole -- in perfecting life and improving even more the moral and psychological climate in the republic -- will thereby create a powerful covering detachment against the influence of religion on youth and will turn the attitudes, interests and actions of each young person in the direction of an active and constructive life.

8802
CSO: 1800/1247

NATIONAL

IMPORTANCE OF PRESS COVERAGE FOR FOOD PROGRAM EMPHASIZED

Yerevan KOMMUNIST in Russian 28 Aug 82 p 1

[Article: "The Press and the Food Program"]

[Text] The Soviet press, radio and television are keeping a daily watch, extensively illuminating the rich events of our country's life, publicizing the best examples of labor of workers and employees of production collectives, supporting the leading workers and criticizing the backward ones. Words in newspapers always elicit great confidence from the masses and draw the attention of the leaders of party, soviet and economic agencies.

The party thinks that the Soviet press, successfully carrying out Lenin's instructions that it should be the collective propagandist, agitator and organizer, can and will be an immeasurable contribution to the implementation of the Food Program. PRAVDA, IZVESTIYA, SEL'SKAYA ZHIZN' and the republic, kray, oblast and rayon newspapers are now successfully dealing with the important subject of the struggle for large yields, for the achievement of new goals in public animal husbandry and crop growing. They are helping local party organizations to discover new reserves for increasing labor productivity and to successfully carry out the decisions of the May (1982) Plenum of the CPSU Central Committee.

Journalists of our republic are doing a good deal of useful work to carry out the tasks related to further increasing the production of agricultural products. Stories about the successes of rural labor collectives, the best combine operators, gardeners and animal husbandry workers have become a mandatory subject for newspapers and magazines of Armenia. Newspaper coverage and correspondence from the vital areas in the struggle for a large crop, and information about the course of the harvest and the procurement of feeds have been constantly publicized on the pages of SOVETAKAN AYASTAN, KOMMUNIST, SOVET ERMENISTANA, RIYA TAZ and other newspapers of the republic. The successful implementation of the decisions of the May (1982) Plenum of the CPSU Central Committee and the June Plenum of the Central Committee of the Communist Party of Armenia has become a militant program of action for all of the republic press.

At the June Plenum of the Central Committee of the Communist Party of Armenia, Comrade K. S. Demirchyan, speaking about the ideological support for measures directed towards successful implementation of the Food Program, emphasized that "the major

task of the means of mass information and propaganda is to inform all workers of the republic of the decisions of the Plenum of the CPSU Central Committee, to reveal the significance of party decisions profoundly and comprehensively, to show the significance of self-sacrificing labor in the matter of further advancing the agro-industrial complex, to actively support valuable undertakings, to disseminate advanced practice, to criticize shortcomings severely and to contribute to their elimination." Guided by these instructions from the Plenum of the Central Committee of the Communist Party of Armenia, the republic's mass information workers are striving to make their articles even more productive and even more effective.

"The Food Program--A Nationwide Cause!", "The Food Program--The Facets of the Problem," "Enough Feeds for the Farms," "The Agrarian Shop of the Plant"--these and many other headlines devoted to agricultural production have become permanent parts of many republic, city and rayon newspapers. Many good and practical undertakings by the best farms of the republic and the leading rayons have been supported by republic newspapers and extensively publicized for introduction on a large scale. The republic newspapers supported the workers of Noyemberyanskiy Rayon when they came out with the initiative, "Excellent Quality for Gardens and Vineyards!" For several years this theme did not leave the newspaper columns of our press agencies. Journalists are actively publicizing and assisting in further introduction of the advanced practice of Razdanskiy Rayon for organizing patronage assistance from industrial enterprises for kolkhozes and sovkhozes. Press workers also supported the initiative of Akhuryanskiy workers who resolved to create exemplary farms everywhere. The republic press does not stop at publicizing these useful undertakings. On the pages of the newspapers there is a businesslike discussion of the valuable aspects of the initiative, and more and more people are drawn in to the discussion of them--leading agricultural workers, specialists, managers of farms and departments, party and soviet workers--everyone whose efforts and good will should contribute to the proliferation of everything new and advanced.

Today, at the height of field work, when the labor collectives of kolkhozes and sovkhozes are struggling for unconditional fulfillment of the socialist commitments they have made and for prompt harvesting and preservation of the crops, press workers should step up their activity for mobilizing the efforts of agricultural workers. The party summons, "Preserve Everything That Is Raised!", should become the militant slogan of the day in the work of the journalists. The press is called upon not only to inform the reader about how the tasks of the Food Program are being carried out in rural areas, but must also be an active organizer of socialist competition: it must publish significant, inspiring and striking stories about the best working people and the leaders of agriculture.

In this connection, one must say that our republic's press still does not devote enough attention to the work experience of the teams that are collectively responsible for the final results of labor. And yet this kind of experience exists in our republic. We are speaking about the independent mechanized teams of the kolkhoz in the village of Brnakot in Sisnanskiy Rayon whose collective labor is distinguished by high quality and effectiveness. Unfortunately, the experience of these teams is poorly publicized and poorly introduced into the practice of the kolkhozes and sovkhozes. And yet the decisions of the May (1982) Plenum of the CPSU Central Committee discuss directly the need under the current five-year plan

"to introduce extensively in the branches of the agro-industrial complex the brigade and collective contract and the job-rate-plus-bonus system."

Articles and editorials that analyze the causes of the poor work of individual kolkhozes and sovkhozes, compare the results of the activity of neighboring farms and rayons, and point out existing reserves for increasing production are still rare on the pages of our newspapers and magazines.

It is very important to discuss regularly on the pages of newspapers the work experience of the best party organizations of kolkhozes and sovkhozes and rural rayon party committees. Communists in rural areas are the vanguard and mobilizing force. It is difficult to overestimate their role and significance in mobilizing the masses for self-sacrificing labor. Our press should contribute in all ways to raising the level of mass political and organizational work of the rural party organizations.

The editorial staff of the republic press agencies should not forget about such an important part of their work as constant portrayal of the social transformations in rural areas. The newspapers should deal more frequently with the needs of rural areas, the domestic demands of rural workers and their cultural life.

The Food Program is a party-wide and nationwide cause. Soviet journalists and workers of the press and means of mass information in our republic will make their appreciable contribution to the successful implementation of this nationwide program and to the cause of further improving the well-being of the Soviet people.

11772
CSO: 1800/1262

REGIONAL

TAJIK NATIONAL IDENTITY DEEPENED, SPREAD BY SOCIALIST REVOLUTION, OFFICIAL CLAIMS

Moscow NAUKA I RELIGIYA in Russian No 8, Aug 82 pp 8-11

[Interview with Sultan Sharipovich Mirzoshoyev, TaSSR Minister of Culture, by NAUKA I RELIGIYA special correspondent O. Brushlinskaya, date and place not specified: "Invitation to a Festive Occasion"]

[Text] The panorama of the cultural life of Soviet Tajikistan is rich and multifaceted. Any event in that life -- whether it be the first republic-level exhibition of sculpture or the national artistic competition, entitled "Buston"; the premiere of Shakespeare's "King Lear" at the State Tajik Drama Theater or the unveiling of a monument to an ancient poet and philosopher; a recital by students at the Institute of Arts or the performance by a children's orchestra; the publication of a new Tajik novel that has instantaneously vanished from the counters, or an evening of poetry on the eve of the traditional national festival Navruz -- any of these events attests to the tremendous spiritual upsurge of a nation that has created, on the basis of its reborn ancient culture, a new socialist culture which, in addition to unique national features, bears within itself everything that is the best, that is inherent today in the single national culture of the Soviet nation. It is natural that the phenomena in today's Tajik culture are extremely varied. In an interview with TaSSR Minister of Culture S. Sh. Mirzoshoyev, our correspondent asked about those problems which are of the most vital importance for the formation of the personality of the new man, a person who is free of the prejudices that hinder spiritual development, who is responsive to everything best that is occurring in the sphere of culture throughout the country, and who evaluates cultural events correctly...

[Question] Sultan Sharipovich, the anniversary year of the USSR is attracting the attention toward various aspects of the life of the nations and nationalities of our country. That is natural, because the entire world wants to know about our unique experience in the resolution of the national question. However, as you, of course, know, that experience is not always evaluated justly. Sometimes because of lack of knowledge and sometimes with evil intent, pursuing their own

goals, people state that the nations that have united into the USSR lose their national features, are subjected everywhere to Russification, etc. The people who think this way frequently mention among the reasons for the "loss of individuality" the disappearance of religion and the firm establishment of atheism in the way of life of nations. The natural preserver of the national assets in Central Asia, they say, is Islam and it is only if Islam exists that the national features of the life of nations are also preserved. What would you say concerning the preservation of the national property of the Tajiks, concerning the development of their national culture in a society of mass atheism?

[Answer] Actually, our ideological opponents are carrying out a large number of efforts to distort the picture of the national life in the USSR and to discredit our experience. As for those who are uninformed, I can say that if they are grieving about the loss of the national features among the nations of our country, the degree of their ignorance is very great. But the people who are spreading false information are apparently in a critical situation if they have to resort to such arguments.

At a solemn session in Tashkent that was devoted to the bestowing of the Order of Lenin on the Uzbek SSR, L. I. Brezhnev said, "Life graphically shows us that, despite the slanderous statements of our enemies, socialism not only does not lead to the loss by nations of their unique features, the peculiarities of their culture, or their traditions, but, on the contrary, raises that uniqueness to a new height and makes it the property of many other nations." Our republic can indeed serve as an example of this.

Concern for the preservation of the assets of the past in the culture of nations has always been an organic part of the Leninist national policy, one of its principles. That was reflected in the very first documents of the Soviet authority. In the backward fringes of Russia, the ignorance of the masses by the time of the beginning of the building of socialism was so great that the people had no access either to world culture, or even to those spiritual assets which were being created by its best sons. Among those who were deprived of education and literacy were the Tajiks, who had lived for a long time under the authority of the Emir of Bukhara. Under conditions of isolation from the culture of other nations, under the blows of various conquerors, and under the oppression of Islamic ideology, the ancient culture went into a decline. Could the Tajiks read the works of their great poets -- Firdousi, Dzhami, Saadi, and others -- if 99 percent of them by the time of the establishment of the Soviet authority did not know how to read or write? Our poet Abul'kasim Lakhuti said, "Under the shahs and under the emirs, who -- other than the rich sons -- saw the exalted face of that beautiful fairy, literacy? For centuries she was the concubine of the beys and the mullahs, but you, you poor peasant, became accustomed to thinking that literacy was inaccessible to you."

The simple workers were ignorant of many other achievements of Tajik culture. Beautiful miniatures are concealed in the manuscripts that belonged to only a few; remarkable works of decorative and applied art decorated the homes of rich men; music also, for the most part, served to charm the senses of the inhabitants of palaces, but it was considered to be "sinful" for the "rabble." The peasant could admire works of architecture, but he made only infrequent trips to the city where those wonderful structures soared into the sky. Of course, even during the

darkest periods of our history, our people strove to preserve its spiritual individuality, it nurtured its love of artistic creativity, poetry, and song. However, it was only socialism that opened up for the Tajiks the path to the summits of world culture, that raised their own spiritual life to heights for all mankind to attain.

The cultural revolution that took place in Central Asia in the 1930's gave the Tajiks literacy and created colossal reforms in their everyday life and consciousness. The people began to become aware of their ancient culture, their history. Today that interest, that attention to national culture, have increased many times thanks to the rise in the overall level of culture and education. Today we are preserving our national property on a scientific basis, and that means that we are doing it reliably. We have the material capabilities for doing this. And we are doing this, so to speak, not only for our own "domestic" consumption, but also for the entire country, for all of mankind, because that which is truly national is of interest to all nations, and it is our international duty to preserve and develop it.

A brilliant example of this is our literature. The works of the great Tajik poets are being published today in millions of copies. Their creative works are being thoroughly studied by our experts in literature and by linguists. New texts are being discovered, ancient manuscripts are being restored, and that which was for centuries inaccessible to the masses, that lay as a dead weight in private libraries or was considered to be lost, is being published anew. In the creative works of Soviet Tajik authors and poets one sees a living reflection of the traditions of their great ancestors, traditions that have been perceived on a new level.

The Tajiks place an especially high value upon the poetic word -- that also is an ancient tradition. Today, events that are very popular in Tajikistan are the *mushoira* -- poetic contests which have been famous since ancient times, when the poets gather in parks or in a village clubhouse, at a field camp, or in a teahouse, and read their poetry, improvise, and enter into a poetic dialogue. The listeners react sensitively to all the refinements of the *mushoira*. They say that there is not a single Tajik who does not know by heart at least a dozen poems by Tajik poets. People are familiar with the best models, and therefore it is not easy to receive recognition.

More than 1100 monuments of history and culture that were created by masters of the past have been registered and are being restored. Their beauty is being returned to people. Our ministry has a State Inspectorate for the Protection of Monuments, and has restoration shops. Every year a million rubles are allocated for the restoration of monuments. On the decision of our government, for example, an architectural preserve is being created in the village of Gissar. Other structures being restored are the mausoleum of Amir Said Khamadani in Kulyab; the Abdul-Latif Sultan mosque in Ura-Tyube; the Mir-Radzhab Dodkho seminary in Kanibadam; and Olim Dodkho in Pendzhikent.

Mosques, minarets, and mausoleums were all, at one time, intended to perpetuate Islam. They were built to honor Allah and his emissary and other saints, but they have remained not as monuments of religion and its figures, but rather as

an invaluable testimony to the masterfulness of the people who created a beauty that eclipses the heaven itself. However much Islam disparaged man, however much the ministers of religion suggested that man is only dust at the feet of the saints, and that he must subdue his spirit, man manifested the astonishing majesty of talent and strength of spirit in his works. The artistic memory of the Tajiks has always respected those great masters and has followed their traditions. And that tradition continues to live today.

In the ornamentation on the skullcaps, the Pamir *jurabi*, the "chakan" embroidery designs on the dresses that are made in Kulyab and on the *syuzane* of Leninabad, we suddenly recognize the features of the designs that an ancient master used for decorating at one time the Bibi-Khanym mausoleum or the Guri-Emir monument in Samarkand. Look at the carpets and felt rugs created by our artists and you will see a design that was used, if not by great-grandfathers, then by the great-great-grandfathers of great-great-grandfathers to decorate their articles. And one observes the same situation in the potter's art that is traditional for the Tajiki, in their ceramic articles. And what remarkable toys are made by *usto* Gafur Khalilov from the Ura-Tyube village of Bafoy! His fantastic animal-whistles are so expressive that you have to smile when you look at them. There is no one who does not like them. "Why do you make them like this, *usto* [grandfather] Gafur?" people ask him. "That's how my grandfather and great-grandfather made them, and their grandfather and great-grandfather before them. And so that's how I make them. And my grandson too." The national art lives on.

All the visitors to the recently opened Museum of Ethnography in Dushanbe invariably are enthralled by the *syuzane* -- silk shawls that were embroidered in the past century by unknown Tajik masters. They expressed in them their attitude toward beauty, their dreams, their understanding of harmony. Today the traditions of the *syazane* have not been forgotten. Leninabad artist Zul'fiya Bakhreddinova creates splendid examples of them, and she also has students. The taste, the sense of rhythm, the delicacy in the choice of colors, the spontaneity, the clearly felt bond with nature -- those are the features that attract everyone, regardless of their nationality, and that is probably why our applied art finds admirers throughout the world. The exhibition from the Museum of Ethnography has visited many countries.

And what other aspects of culture should be discussed in reply to the "alarm" expressed by the zealots who grieve about the loss of national art? Well, one should perhaps mention music. During certain periods of the past history of the Tajiks, this area of spiritual life actually was threatened with decay and oblivion. In any case, in the world that was being built in accordance with the principles of Islam, it was a "disapproved" phenomenon. Certain enlightened rulers served as sponsors for the musicians, and employed their art to decorate the palace life, but zealous ministers of Orthodox Islam felt that music distracts man from his thoughts about God, and therefore music is sinful for simple Muslims.

In Tajikistan we have had a rebirth of ancient music. The Art Studies Sector of the Institute of History, TaSSR Academy of Sciences, has sent expeditions to all oblasts and rayons in the republic. They have located old musicians and recorded their songs. It used to be felt that Tajik songs are not rich in melody, can be only monophonic, and therefore that the Tajiks would never have any

symphonic music. But our musical experts found a surprising musical variety in the ancient songs that have been preserved in the people's memory. They have been reborn and are now performed in musical ensembles, enriching modern Tajik music.

As for symphonic music, we also have that. Relying upon tradition and using the musical experience of other nations, our composers create works which are on a par with the world's musical culture. Modern Tajik music combines those features that make it close to the Tajiks, but also acceptable to perception by other nations that are remote from the traditions of Eastern music. Our Institute of Art has a School of Eastern Music, which teaches persons how to play the national instruments, but Tajiks today also know how to play the violin and the cello. And mentioning them means that we now have orchestras, and even our own opera. Recently an organ was heard in the auditorium of the Institute of Arts. Graduates of the Moscow Conservatory, Dil'bar Valamat-zade and Yakub Orapov are acquainting our public with works created for performance on that instrument. This spring D. Valamat-zade and opera soloist Adkham Khalipov gave successful performances in Kiev, at the Republic House of Organ Music.

The building of socialism in Tajikistan and the cultural reforms that have occurred here, the close contacts with other nations, not only helped to preserve our national individuality, but also ineffably enriched the spiritual life of the nation, thanks to its acceptance of everything that is the best in the other national cultures.

[Question] Yes, it is thanks to this that nontraditional arts such as opera, ballet, sculpture, and painting have sprung up in Tajik culture, as they have among the other peoples of Central Asia. How did this proceed? What effect did it have upon the spiritual development of the nation?

[Answer] Among the new phenomena of culture, the one which probably should be mentioned first is the theater, by which I mean the dramatic theater. It sprang up earlier than the other nontraditional arts. In 1924, when the Tajik Republic was formed, we did not have a single professional actor.

In the development of the new art, the chief role was played by the institutions of higher learning and the creative collectives in Moscow, Leningrad, and Tashkent -- they provided the first actors and taught the theatrical art to young Tajiki. Theaters from the capital made guest-role appearances in Dushanbe. In 1929 the State Tajik Theater opened at the House of the Peasants. That theater was subsequently given the name Academic Theater and the name of poet Abul'kasim Lakhuti. The first plays to be presented were by Uzbek playwrights Khamzy, "The Bey and the Hired Hand" and K. Yashen, "Two Communists" -- we did not yet have our own playwrights. The attitude that the people first took toward the theater was cautious -- this was entertainment, and every kind of entertainment was considered by the Muslims to be something sinful. But gradually the time has passed since it was necessary for the simple peasant to keep worrying about religious limitations. New laws went into effect, and people saw that they led not to a bad situation, but to a good one. And the role of the theater in bringing them closer to that which was new, in reorganizing the consciousness of people, was a large one.

Gradually Tajik plays also began to appear, although the first ones were still very far from having any truly artistic value. But the audiences were satisfied: the theater ridiculed that which was old, which had a large number of things on its account, and supported the new, toward which the attraction was great. Under the influence of the theater, many prejudices and biases disappeared, including those linked with religion.

Something that was a real revolution was the appearance on the stage of female Tajiki: a woman without a veil, in front of strangers, and also speaking to them! Not a single revolution lacks its sacrifices, and a large number of the first actresses who removed their *paranja* and broke with the old ways that were made sacred by Islam paid with their life for their bold step onto the stage. At the present time the names of their sisters -- the Tajik actresses -- are known both to the country and to the world. The title of USSR people's artist has been awarded in recognition of the art performed by the best of them. They include Tufa Fazylova, Malika Sabirova, Khanifa Mavlyanova, Lyutfi Kabarova, and Lyutfi Zakhidova.

Today a highly artistic national drama has been created. The repertoire in our theaters includes Shakespeare, Moliere, and the Russian theatrical classics.

Opera and ballet, which also were previously unknown to Tajik culture, became an organic part of the people's spiritual life. In 1939 -- ten years after the formation of the Tajik SSR -- the Theater of Opera and Ballet opened in Dushanbe. That theater was given the name of the classic author of Tajik literature, our contemporary Sadriddin Ayni. Both the opera and the ballete, despite doubts that were expressed, proved to be accessible to the Tajiki, who previously had been so remote from these kinds of art. Today Tajiki listen to the opera "Carmen" at home, as sung by Tajiki artists. Highly talented performers, whose art has become recognized throughout the world, have gone beyond the national environment. Our ballerina Malika Sabirova, student of the great Galina Ulanova, has danced not only the USSR Bolshoy Theater, but also on the best stages of France, England, Japan, India, America, and other countries. Incidentally, during the past ten years our artistic collectives have visited 22 countries in the world.

On the abundant soil of socialism, which created all the conditions for the mutual influence and mutual enrichment of cultures, there was an unprecedented enrichment of our culture. Many types of art in modern Tajikistan attest to this. And the ones which probably attest to this most clearly are the theater, opera, and ballet. At the present time the republic has 12 professional theaters. Our attraction to this art is very strong -- that is why the number of national theaters is growing. They are springing up in rayons, on kolkhozes, at enterprise collectives, at institutes. In 1974 there were 20 of them, and today there are 51. They contribute to the development of national culture and help us to assimilate the literature, music, and choreography of other nations. And the national theaters, ensembles, amateur ensembles, and orchestras confirm over and over again that our country has created broad opportunities for the creative activities of the masses. What was recently new and unusual is becoming firmly established in our everyday life, is becoming a tradition.

[Question] What events in our republic's cultural life will mark the anniversary of the formation of the USSR?

[Answer] Everything that happens every day in the cultural life of Tajikistan attests to the unusual spiritual upsurge of the nation, the flourishing of its talent, and the cultural maturity of the nation. It confirms the wisdom of the Leninist national policy, as a result of which there has been created a Union of republics that have united for their mutual benefit. But the jubilee is a celebration, and, of course, we mark the year of the sixtieth anniversary in a special way. We want to assure that today, in the cultural life of our republic, one hears more clearly our joy at coming into contact with high art. We want people to see better what we have, we want them to come to us as guests. . . . In a word, a celebration is a celebration. At a celebration there is always more music, more songs, more dancing, more interesting things than on an ordinary day. The theaters put on their best productions and everyone is preparing for a premiere for the jubilee. They will participate in the review of the dramatic and theatrical arts of the peoples of the USSR. The Lola Honored Dance Ensemble, the Gul'shan and Parvan vocal and instrumental ensembles, and the Zebo choreographic collective are presenting special programs for the celebration which indicate how the national choreographic art has grown, how lovingly the singers treat their folk songs, how they treasure them, returning them to the people in enriched form. . . .

A noteworthy, brilliant event during the jubilee year is the Bustom review of national creativity, which is being conducted on television throughout the republic. It began long ago and will end late this year in a competition among the best performers. This is a stupendous creative competition among nonprofessional artistic collectives -- large, small, old, and only recently created. But their chief goal is not at all in finding the best ones, but, rather, in assuring that as many people as possible demonstrate their talents, in assuring that not a single talented person is overlooked, that people remember the forgotten songs and dances, and that new ones are created. The participants in the review must appear in their national clothing, and those who come from different oblast, must wear the distinctive clothing. Much that is interesting has been discovered by Bustom, which previously was unknown to scientists specializing in folklore. It is not by chance, incidentally, that the Bustom juries are headed by Academician and ethnograph Radzheb Amonov and the juries include, in addition to musicians, directors, and actors, a corresponding member of the TaSSR Academy of Sciences -- linguist M. Shukurov. In addition to the folk songs and dances, the program includes works by modern composers. Bustom is a real celebration, one that is a surprisingly mass-scale one. The participants include a large number of children's ensembles -- choruses, orchestras.

We are preparing for the All-Union Festival of Mass Holidays and Theatrical Presentations, which is devoted to the jubilee of the USSR. In May the arts festival entitled "Friendship of Nations" began in Tajikistan. We have been welcoming musicians, painters, and poets from all the union republics.

And there is something else that I would like to mention: this year we had our first republic-level sculpture exhibition. It was not stupendous, but it meant a great deal for the culture of the Tajiki -- they have reached a high level in this form of art, which had never previously existed among them, since it was banned by an Islam that feared idolatry. The artists of Tajikistan worship man, they rejoice in the strength of his spirit and the beauty of his deeds. The

portraits of contemporaries, of interesting, important people -- that constitutes the chief peculiarity of the exhibition.

All these and many other events in the field of the arts which are taking place on the jubilee year in Tajikistan represent a celebration of our spiritual culture, which has achieved its maturity and a high level of its artistic development, and we send the entire country and the entire world an invitation to participate in this celebration.

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CSO: 1800/1303

REGIONAL

KAZAKH LETTER WRITERS DEFEND ISLAM

Moscow ZHURNALIST in Russian No 8, Aug 82 (signed to press 9 Jul 82) pp 18-19

[Article by Nurkhair Teleuov, editor of the oblast newspaper KOMMUNISM ZHOLY, Aktyubinsk: "It All Began With a Letter..."]

[Text] The editors received a letter from teacher S. Bokanov of the city of Emba. "Here," he writes, "at the funeral of a young or an old person a prayer is read nowadays. And to wash away the sins of the deceased there is a ritual in which 5-7 mullahs participate. Each of them receives no fewer than 10-15 rubles. The mullah who reads the prayer from the Koran receives up to 100 rubles additionally. Everyone who comes to the funeral is given from 3-5 up to 10 rubles, and usually up to 150-200 people come to such gatherings. Silk and velvet scarves are also given out as gifts. Livestock is slaughtered. Thus, the funeral of a single individual may cost up to 5,000 rubles. In addition large expenditures are required for memorial services on the third, seventh and fortieth days. Such funerals are a heavy burden for relatives, and only the mullahs profit from them. When I attempted to convince some people that it was not necessary to have funerals such as these, the usual response was that all of this is related to the traditions of the Kazakh people."

This alarming letter, read during a regular meeting, elicited an agitated response. Our reporters talked about similar cases in a number of other regions and about the fact that recently religious sentiments have become more widespread. We continued this discussion at a meeting of the editorial board. Here talk centered on what could and should be done by the newspaper at this critical position of our ideological front. The opinion was unanimous--we were to renew aggressive anti-religious propaganda in our columns, proceeding persuasively and intelligibly.

The editorial propoganda department, headed by deputy editor A. Uralbayev, worked out a specific plan of action after discussions in the propoganda and agitation department of the party oblast committee. The plan included publications on the experience of atheistic education in labor collectives, on national traditions and religious prejudices and on the survival of Islam. A public council on scientific atheism was created within the editorial office. It was headed by Docent A. Aytaliyev, chairman of the department of philosophy and scientific atheism at the pedagogical institute. The council includes workers from the departments of social sciences in the higher learning institutions of Aktyubinsk, deputy chairmen of a number of rayon executive committees who deal with questions of atheist propoganda, lecturers and atheists of the Znaniye society, and party veterans. The council coordinates the activities of departments, analyzes the practical aspects of anti-

religious propoganda and recommends current topics for editorial plans. At one of the most recent meetings the council summarized the work experience of the Leninist rayon council of atheism, which later was featured prominently in the newspaper.

After the aforementioned letter, we began our serious discussion on the topic of atheism with an article by M. Tokzhigitov entitled, "Recurrences of Religious Education." This was followed by an article by the director of the public council on scientific atheism, Docent A. Aytaliyev. He convincingly demonstrated that the inability to separate nationalism from religion is not that harmless. This inability results in the obvious renewal of factional cultural Islamic traditions and hinders the growth of national consciousness. The purification of national traditions of religious dogma and middle-class tastes and the confirmation of national values, wrote the author, must become one of the most important directions of ideological work. It must encourage the improvement of the spiritual foundations for the Soviet way of life.

These articles resulted in a great reader response. Workers, kolkhoz farmers, party and komsomol activists and teachers were among those who wrote. The authors pointed out that the remnants of Islam were still quite evident and quite strong in marriage and family affairs. They noted that the subject was very topical and that extensive atheistic propoganda was necessary. In our "Let's Discuss It" column we published an article by our reporter Z. Kul'zhanov entitled "Don't Rob the Living in Memory of the Dead." It discussed the excessive and purposeless expenses related to funerals.

After having published this article the editors invited readers to express their opinions on the given subject. Soon a widespread discussion developed.

Rural correspondent D. Ibraimov from Alгинский Rayon reported that in some areas enormous and expensive memorial stones were being erected over graves. To make them, silicate slabs, metal sections, granite and marble must be utilized. The grave slabs are decorated in Arabic lettering describing religious dogma or naming all of the members of a family, including the children.

The letter writers also criticized those who in any way furthered the renewal of religious prejudice. Reader M. Takhanov of Aktyubinsk in his letter sharply criticized the directors of the Metallobytremont Plant for organizing at the enterprise the production of headstones and ferroconcrete structures with cupolas and Islamic symbols. The granite and marble slabs were decorated with inscriptions having a religious content. Various religious articles were also produced by this plant in unlimited quantities. The newspaper posed the question of how this could have been substantiated in the oblast center, and a proposal was made that the councils reorganize the erection of monuments, the construction of structures above graves and more widely propogandize civil religious rituals.

Most of our readers were critical of the remnants of Islamic religious traditions, but the editors also received letters defending religious prejudice. Of course we tried to examine such views and to refute them scientifically.

After evaluating a number of such letters the editorial board decided to more argumentatively and systematically lead the discussion on the essence of religion and on its class role and to strengthen atheistic propoganda among all levels of

the population. Special attention was focused on unmasking the remnants of Islam in life.

The articles of B. Shapiyev, instructor at the Aktyubinsk Pedagogical Institute, entitled, "Belief and its Reactionary Essence," and of Zh. Duysebin, entitled, "The Class Roots of Religion," were of great educational significance. The authors demonstrated how the Muslim clergy was attempting to instill a feeling of nationalism in believers.

In his article, "Actively Conducting Atheist Propoganda," the secretary of the party oblast committee, M. Slinchenko, emphasized that the remnants of Islam and other negative phenomena are possible only in the absence of real atheistic work. The author described the scientific-atheistic propoganda that is being proliferated in the oblast as well as its role in the system of the communist education of workers. The article, "The Education of Children and Religion," raised urgent problems of atheist education in the home and in the school.

The question of anti-religious propoganda was the subject of creative discussions during regular editorial meetings and during meetings of the editorial board and the party on many occasions. As a result of the collective discussions of this theme the newspaper did not limit itself to a criticism of the remnants of Islam in our lives, to simply showing the reactionary essence of religious traditions and rituals. It is now focusing a great deal of attention on propogandizing new traditions and rituals in columns with headings such as, "New Traditions into Everyday Life," "The Cast of the Modern Village," and "The Modern Village and its People." Reports are published about the traditional winter holidays, about the celebrations sending machine operators into the fields for harvesting, and about the annual celebrations of shepherds, which take place in every region of the oblast. Material is systematically found on the initiation of youth into the working class and the kolkhoz peasantry, on celebrations in honor of production leaders and the victors of socialist competition, on festive registrations of marriage and newborns, komsomol marriages and inductions into the army.

We are hoping that the anti-religious propoganda will encourage the strengthening of a scientific world view in the consciousness of the younger generation, that it will confirm communist ideals and high spiritual values.

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CSO: 1800/1274

REGIONAL

UZBEKISTAN RESETTLEMENT FUNDS MISUSED, OFFICIALS PUNISHED

Inspection Uncovers Violations

Moscow EKONOMICHESKAYA GAZETA in Russian No 22, May 82 p 22

[Article by N. Prokudin: "Was There a Move?"]

[Text] It has become a commonplace phenomenon in our life for people to move from one place to another. They go where new land is being brought into cultivation and construction projects have been undertaken. They travel, some alone and some with families. And agencies of the State Committee on Labor and Wages system help them.

But now, as an inspection by the People's Control Committee of the Uzbek SSSR showed, some management employees of the republic State Committee on Labor and Wages system have taken a strange attitude, to put it mildly, toward their duties. But their work with resettlement of families within the republic is going ahead smoothly. What is this, a paradox?

This doubtful success is based on simple deception. For example, at just 11 farms in Surkhan-Darya, Bukhara, Syr-Darya, and Namangan oblasts people's controllers found 270 cases where families were improperly recorded as moving last year and added to the resettlement report. A selective inspection revealed illegal expenditure of more than 100,000 rubles for this purpose.

A. Ismailov, chief of the Surkhan-Darya Oblast department of labor, was especially outstanding. With his blessing subordinate rayon officials selected families who had moved to new settlement places on their own or at the invitation of farms. Then they made out the appropriate documents, put together payment logs for payment of subsidies, and forged the signatures as best they could.

As a result, of just the 382 families at four sovkhozes in the oblast which were audited, 287 were illegally recorded as having moved in the last two years and received one-time monetary grants, according to incomplete figures, totalling 34,400 rubles.

A thorough inspection which is now underway by agencies of republic people's control and by financial and administrative bodies will provide the final answer to the question: how were such offenses possible?

Punishment Given to Uzbek Officials

Moscow EKONOMICHESKAYA GAZETA in Russian No 35, Aug 82 p 22

[Article by L. Kostin, deputy chairman of the USSR State Committee for Labor and Wages: "Response to the Critical Report 'Was There a Move?'"]

[Text] Indeed, the inspection of the work of the Uzbek State Committee on Labor and Wages revealed flagrant violations of the Instructions on Resettlement, false reporting, and making out resettlement papers for families and paying them grants without proper grounds. There were also cases of forging documents relative to family resettlement and cases where officials took money.

The decree of the Uzbek SSR People's Control Committee adopted based on the results of the inspection called the attention of the chairman of the Uzbek SSR State Committee on Labor and Wages to the existence of serious shortcomings and violations in the organization of work relative to resettlement of families. Comrade Vakirov, first deputy chairman of the committee, was reprimanded for lowering standards applied to the managers of subordinate bodies, while chief bookkeeper Comrade Novikova was warned of her personal responsibility for the organization of checks on compliance with financial discipline by oblast labor departments.

Comrade Ismailov, chief of the labor department of the Surkhan-Darya Oblast executive committee, was removed from his position for failure to support work on organization of resettlement, deception in reporting on fulfillment of the family resettlement plan, issuing resettlement tickets without proper grounds, selling off resources, using motor vehicles for personal business, and the taking of money by his subordinates.

The decree of the republic State Committee on Labor and Wages sternly reprimanded the heads of the labor departments of the Surkhan-Darya Oblast executive committee for Dzharkurganskiy, Sherabadskiy, Termezskiy, and Leninyul'skiy rayons for flagrant violations and distortions of the Instructions on Family Resettlement. The question of their remaining in the positions they occupy will be reviewed based on the results of an audit of financial and management activities.

Comrade Imamov, head of the labor department of the Bukhara Oblast executive committee, was reprimanded for improperly recording families who had moved to sovkhozes two and three years ago at the invitation of the farm, paying grants and including these families in the report on plan fulfillment and families that had resettled within the organized system.

The resolution called the attention of Comrades Atabayev and Alimov, chiefs of the labor department of the Namangan and Syr-Darya oblast executive committees, to cases of improper registration and payment of grants to the families of persons who have moved.

Steps are being taken to recover the loss to the state. In Fergana Oblast inspectors found violations of the Instructions in both overpayment and

underpayment of monetary grants to particular families. These things occurred through the fault of the representatives for Frunzenskiy, Kirovskiy, and Altyarykskiy rayons. An order of the oblast labor department removed Comrade Sotvoldyyev, the representative for Altyarykskiy Rayon, from his position and reprimanded the representatives of the other two rayons.

At the present time republic financial agencies are conducting an audit of the use of the capital allocated for resettlement activities. Additional steps are to be taken based on the results of this audit.

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CSO: 1800/1263

REGIONAL

CENTRAL ASIAN COMMISSION ON DISTRIBUTION OF PRODUCTIVE FORCES IN USSR MEETS

Tashkent OVESHCHESTVENNYYE NAUKI V UZBEKISTANE in Russian No 6, Jun 82 pp 52-53

[Article by N. A. Volotko]

[Text] On 7 April 1982 in Tashkent they held the regular meeting of the Central Asian Commission of the Scientific Council of the USSR Academy of Sciences on the problem "The Distribution of Productive Forces in the USSR," which was devoted to problems of development of productive forces and scientific and technical progress in the Central Asian republics in light of the decisions of the 26th CPSU Congress.

Participating in the work of the Central Asian Commission: K. A. Ahkmedov, deputy chairman of the Uzbek SSR Council of Ministers, chairman of the Uzbek SSR Gosplan; V. P. Mozhin, chairman of the Council for the Study of Productive Resources under the USSR Gosplan, corresponding member of VASKhNIL; A. E. Egamberdyev, chief of the science division of the Uzbek SSR Council of Ministers; S. Yu. Yuldashev, chairman of the Central Asian branch of VASKhNIL, VASKhNIL academician; and leading scientists and specialists of Central Asian and republic scientific research and design institutes, departments, organizations and VUZ's.

The report of V. P. Mozhin, chairman of the Council for the Study of Productive Resources under the USSR Gosplan and corresponding member of VASKhNIL, was devoted to the most important problems of future development of productive forces in the USSR and the position and role of Central Asia in solving them. He pointed out the significance of the development of the "Schema for the Development of Productive Forces of Central Asian Republics" and the "Complex Program for Scientific and Technical Progress in the National Economies of Uzbekistan, Kirghiziya, Tajikistan and Turkmenia."

K. I. Lapkin, vice president of the Uzbek SSR Academy of Sciences and academician of the Uzbek SSR Academy of Sciences, discussed the most important problems of scientific and technical progress in agricultural production under the regional conditions of the Central Asian economic region.

Problems and the main directions for the development of scientific and technical progress in the fuel and energy complex of the USSR in the future represented in the report by V. A. Shelest, deputy chairman of the Permanent Commission for the Study of Natural Productive Forces of the USSR under the Presidium of the USSR Academy of Sciences, doctor of economic sciences.

G. V. Kopanov, chief of the division of regional economy of Central Asia and Kazakhstan of the Council for the Study of Productive Forces under the USSR Gosplan, doctor of economic sciences, discussed in detail the main concepts and tasks in the development of the Schema for the Development of Productive Forces in Central Asia.

The joint report of S. K. Ziyadullayev, chairman of the Council for the Study of Productive Forces of the Uzbek SSR Academy of Sciences, Uzbek SSR Academy of Sciences academician, and K.N. Bedrintsev, deputy chairman of the Council for the Study of Productive Forces of the Uzbek SSR Academy of Sciences, corresponding member of the Uzbek SSR Academy of Sciences, considered the main directions in the development of productive forces and technical progress in the Uzbek SSR in the future. Similar reports concerning other Central Asian republics were given by A. M. Muldakulov, director of the Institute of Economics of the Kirghiz SSR Academy of Sciences, corresponding member of the Kirghiz Academy of Sciences; A. D. Termitchikov, director of the Scientific Research Economics Institute of the Kirghiz SSR Gosplan, doctor of economic sciences; T. N. Nazarov, chairman of the Council for the Study of Productive Resources of the Tajik SSR Academy of Sciences, corresponding member of the Tajik SSR Academy of Sciences; R. A. Rakhimov, director of the Institute of Economics of the Tajik SSR Academy of Sciences, corresponding member of the Tajik Academy of Sciences; N. K. Kayumov, director of the Scientific Research Economics Institute of the Tajik SSR Gosplan; G. M. Muradov, director of the Institute of Economics of the Turkmen SSR Academy of Sciences, candidate of economic sciences; and D. B. Bayramov, director of the Scientific Research Institute of Economics of the Turkmen SSR Gosplan.

In all of the reports the most important problems of the economic and social development of the Central Asian republics and problems of increasing their contribution to carrying out the country's statewide tasks as well as those of the regions were discussed on a high theoretical level in relation to the decisions of the 26th CPSU Congress and the congresses of the communist parties of Uzbekistan, Kirghiziya, Tajikistan and Turkmenia.

The recommendations adopted at the meeting take note of the great successes in the development of the productive forces of each republic and the economic region as a whole, give a critical analysis of existing difficulties and substantiate ways of surmounting them.

It was emphasized that fulfillment of the tasks set by the 26th CPSU Congress and the instructions contained in the speeches of General Secretary of the CPSU Central Committee, chairman of the Presidium of the USSR Supreme Soviet, L. I. Brezhnev, set for scientific, planning and economic agencies of the Central Asian republics a number of serious requirements for coordinating efforts, directing scientific research, and searching out reserves for increasing the efficiency of public production.

It was recommended that scientific research, planning and economic agencies of the Central Asian republic consider their most important task to be the development of territorial schemata for the development and distribution of productive forces in coordination with the comprehensive programs for scientific and technical progress, taking into account the need for fuller and more efficient utilization of labor and natural resources and production capacities, adherence to the energy and

water saving policy, further increase in the production of cotton and other agricultural products, and Central Asia's increased role in carrying out the country's food program.

The scientists and specialists noted the need for developing the agro-industrial and fuel-energy complex according to target programs.

A great deal of attention was devoted to further development of the territorial-production complexes: Yuzhno-Tadzhikskiy, Angren-Almalykskiy and Nizhne-Amudar'-inskiy; and the formation of new territorial production complexes: Kashkadar'inskiy, Vostochno-Turkmenskiy and others.

In scientific developments an important place should be allotted to the development and improvement of intraregional and interregional transportation and economic ties in Central Asia.

The conference noted especially that, because of the increasing shortage of water resources, it is necessary to accelerate the approval of technical and economic substantiations and other documents related to diverting some of the water of Siberian rivers into Central Asia and Kazakhstan. Recommendations were also developed concerning a number of other problems.

It is intended to hold the regular conference of the Central Asian commission in the capital of the Tajik SSR, Dushanbe, in 1983.

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CSO: 1800/1232

REGIONAL

GEORGIAN LONG-RANGE AGRICULTURAL PLANNING DESCRIBED

Tbilisi ZARYA VOSTOKA in Russian 21 Aug 82 p 2

[Article by Omar Keshelashvili, department head in the Georgian Scientific Research Institute for the Economy and the Organization of Agriculture and doctor of economic sciences: "The Complexity of Special-Purpose Works"]

[Text] The Food Program, which was approved the May 1982 CPSU Central Committee Plenum, moves to the forefront the need for developing scientifically sound concepts for the development and rational distribution of food complex branches, revealing the priority directions in the balanced and mutually coordinated functioning of the individual elements of this complex, and strictly regulating and incorporating the results of the research which has been performed. The integration of science with production in the task of implementing the Food Program must be mainly based on the regional peculiarities in the forming and functioning of the branches and sub-branches of the agro-industrial complex.

Based on union-wide requirements, the economic principles of the social division of labor, and the necessity to make maximum use of the natural and economic conditions, labor resources and production practices of the individual regions, the main task of the Georgian SSR food complex is the rapid expansion of the production of southern and subtropical crop products, specifically tea, citrus, grapes, fruit, and their processed products.

As was pointed out during the 7th Plenum of the Georgian Communist Party Central Committee, we must expand the production of those crops which determine the republic's role and place in the union-wide division of labor. Grapes, tea, citrus, fruits, and vegetables form our budget to a considerable degree. This is evident to anyone who investigates economic questions. That is why we think that today the only correct path is the complex development of the most important agricultural branches, the improvement of the role of Georgia as a reliable partner of the other regions in the union-wide division of labor, and the simultaneous increase in the production of those products which are especially important in satisfying the needs of our population.

These problems and tasks, which are facing the Georgian SSR agro-industrial complex, mainly define the direction of scientific research in the field of agrarian and agrarian-economic science. In order to further perfect the system of scientific research and improve its coordination, several interdepartmental councils for solving the urgent problems of modern agriculture have recently been created in the Georgian SSR State Committee for Science and Technology. Among these problems, one must especially mention the complex special-purpose program for developing scientific principles for expanding the specialization and concentration of agriculture based on interdepartmental cooperation and agro-industrial integration. Scientists from 14 different scientific research and design establishments are participating in the development of this program. The program provides for solving the following questions using a regional approach and considering the requirements of the republic's food program: improving the distribution and specialization of agricultural production, the optimum sizes of agricultural, including inter-farm, enterprises and agro-industrial association; and increasing the effectiveness in the use of factors to intensify and improve the management mechanism. The appropriate economic parameters will be developed for five-year periods out to the year 2005; it is planned to complete the research by 1984.

In accordance with a decision of the republic's directive organs, a complex program entitled "The Scientific and Technical Progress of the Georgian SSR for the period 1986-2005. The Agro-Industrial Complex", has been drawn up. Scientists and specialists from 34 different ministries, departments, scientific research, educational, and design organizations have taken part in the work. In the program, scientifically sound material estimates and generalizations are offered and the main concepts and priority directions in the development of the individual branches and sub-branches of the Georgian SSR agro-industrial complex for the period to 2005 (on a republic level) are reflected.

It is evidently necessary to mention here that research on this complex type -- the agro-industrial complex system -- has been conducted for the first time under the conditions of the Georgian SSR, and is thereby acquiring a great deal of scientific, theoretical and practical importance. It is continuing today, but on a wider scale -- on a republic regional cross-section -- and using modern methods of economic research. This will raise even more the role of science in solving the republic's food program.

Let us point out that a special large department -- a department for the development and distribution of branches of the food complex -- has been created in the Georgian Scientific and Research Institute for Economics and the Organization of Agriculture in order carry out the complex research which is being performed with the participation of all branch institutes.

At the same time, in order to effectively carry out measures to implement the Food Program, it is necessary to strengthen even more the bond of science with production through the complex development of recommendations for agricultural management systems and improving them through practice. We have already acquired certain experience in this regard. A fourth edition of such recommendations saw the light in 1982. In it, all the elements of the management, economic, organizational, agricultural, livestock specialist and veterinary, technical, technological, and

other systems found their reflection in a zonal cross-section. All branch scientific research institutes and the corresponding departments of higher educational establishments of an agricultural type participated and are participating in the development of these recommendations.

A popular edition of recommendations for agricultural management systems for three types of farms, specifically a tea producing kolkhoz in the village of Natanebi of Makharadzevskiy Rayon, a grape producing kolkhoz in the village of Bazisubani of Gurdzhaanskiy Rayon, and the fruit growing Varianskiy Sovkhoz of Goriyskiy Rayon, was published in 1981.

The development of the so-called special purpose agricultural management systems, in which specific and complex measures to implement the Food Program considering improvements in the specialization, concentration, economic management mechanism, the maximum use of reserves existing on the farms, and the expansion of cooperation between public and private production will be reflected, has extremely great practical significance. They are one of the forms for strengthening the bond of science with production and, consequently, for raising the level of scientific validity in implementing the Food Program considering the republic's regional and microregional peculiarities, which have proven themselves in practice.

In this connection, a large role is being allotted under the conditions of our republic to scientific research in the area of selecting and producing seeds; to the development of advanced technologies for cultivating agricultural crops with the appropriate system of machinery; and to the development of measures for the effective use of resources to intensify the entire infrastructure within the agro-industrial complex system. The complex research on further developing mountain agriculture and animal husbandry deserves intense attention.

The scientifically sound solution of the problem of coordinating the economically strong farms of the low-land zones with the weak agricultural enterprises of the mountain regions and the planned distribution of profits considering their shared participation, the economic interests in the development of this or that branch of the agro-industrial complex and the balanced use of all items for the successful solution of the Food Program, are very important levers for improving the economic and social level of the village, especially that of the mountain regions. Evidently, it is necessary to begin with the fact that it is necessary to interest each local worker in the final results from incorporating this or that agro-technical, economic or other measure. This will permit their more active participation in the development of the process of industrializing agriculture to be insured -- this is the main basis for success.

The problem of conducting thorough scientific research on the drainage and agricultural development of the Kolkhidskaya Lowland and their step-by-step practical implementation has great national economic importance. An interdepartmental council for coordinating scientific research on the "Kolkhida" special-purpose program has been created in the Georgian SSR State Committee for Science and Technology. The results of this research will contribute greatly to the rational use of the potential capabilities of Kolkhida and, consequently, to improving the role of this region in the formation of the republic's and the entire country's food balance.

Large prospects are opening up in the republic for the production of citrus fruit in protected soil. This direction will permit maximum use to be made of the potential opportunities in the republic for the expansion of citrus growing, and lemon groves to be located not only on the Black Sea coast -- the traditional zone of citrus-growing -- but also in other areas of the republic where there are favorable soil and other conditions. In the near future, it is planned to construct 1,000 hectares of lemon groves, and to expand their network even more in the future. This requires an expansion in the research to improve citrus cultivation technologies and to develop a special purpose system for managing citrus production on protected soil.

A great deal of attention must be devoted in the future to the performance of complex research to develop measures for obtaining guaranteed yields by means of optimizing and regulating the use of the individual intensification factors, including specialization and the carrying out of an integrated system for protecting the plants.

Improving the role of science in solving the main problems in the realization of the Food Program is the honorable work of all the republic's agricultural scientists. It is becoming necessary here to solve such problems -- which are connected with this -- as the strengthening of the material and technical base of science (as was pointed out during the 6th Georgian Communist Party Central Committee Plenum, the average annual expenditures for one scientific worker in the republic are 2.3-fold less than the average for the USSR, and expenditures for improving and expanding the material, technical and research base in the Georgian SSR are in general three-fourfold less than their average for the country); the improvement of the system for coordinating scientific research and incorporating its results into production; the improvement of the subject matter of scientific research establishments with an orientation on the solution of only the important and necessary problems; and the expansion of complex, multifactor and multiplan research by means of modern progressive research methods. The management of science in the "science-production" system is an important problem also.

The solution of these problems will without a doubt permit the role of science as a production force, which insures the scientifically sound solution of the country's Food Program, to be raised even more.

8802
CSO: 1800/1252

REGIONAL

TRADE-UNION OFFICIAL ADVOCATES STRONG SOCIALIST COMPETITION

Tallinn SOVETSKAYA ESTONIYA in Russian 3 Sep 82 p 2

[Article by N. Yuganson, bureau member, Central Committee of the Communist Party of Estonia [CPE], chairman of the Estonian Republic Council of Trade Unions: "The Gauge Is the Final Result"]

[Text] The 26th CPSU Congress noted that one of the brilliant manifestations of the new attitude toward labor under socialism was and continues to be socialist competition. "There is not a single plant, kolkhoz, construction site that has not felt its vitalizing breath," Comrade L. I. Brezhnev emphasized in the Report to that congress. "This patriotic movement, which today encompasses more than a hundred million persons, has great scope."

Let us think a bit about these figures. During the years of the 10th Five-Year Plan the number of participants in the competition in our republic increased by 11.3 percent and currently constitutes 90 percent of the total number of those working in the national economy. The persons participating in the movement for a communist attitude toward labor number more than 390,000. One hundred and ten enterprises, organizations, kolkhozes and sovkhozes, and 8000 brigades, collectives, shifts, animal farms, sectors, and shops have been awarded the title of Communist Labor Collectives, and 223,000 workers have been awarded the title of Communist Labor Shock Worker.

Today the competition has taken on qualitatively new features. Proceeding from the chief economic task of the present five-year plan, it is aimed primarily at the attaining of the best final results. It is concentrated on increasing the effectiveness of production and the quality of work, and on accelerating the rates of scientific-technical progress. There has been an increase in the importance of the ideological-moral aspects of the labor rivalry.

A large amount of work in improving and increasing the effectiveness of the competition is being carried out under the guidance that the party organizations are providing to the trade-union committees and the economic managers at the enterprises of machine-building and electric power engineering, the shale-mining and shale-chemical, light, and local industries, on many kolkhozes and sovkhozes, and in construction and transportation organizations.

As a result of this work the mines and pits at the Estonslanets Production Association have achieved the labor productivity that is highest in the USSR

Minugleprom system. Textile workers have broadly extended the rivalry for the preterm fulfillment of the yearly and five-year plans on the basis of expanding the equipment-servicing zones. Today more than 90 percent of the weavers, spinners, knitting machine operators, and other workers in the basic occupations at enterprises of ESSR Minlegprom have surpassed the branch norms for servicing the equipment.

In agriculture a large benefit has been derived from the mass introduction everywhere of the Ipatovskiy method of organizing the labor of mechanizers; the undertaking of the collectives at ESSR Goskomsel'khoztekhnika for the guaranteed supplying of the farms with spare parts; and the initiative of machine-milking expert at the Vil'yandi Sovkhoz, Hero of Socialist Labor Leyda Peyps in recognition of her having obtained the largest milk yields from the group of cows that was assigned to her. Her experience has already become the property of almost 3000 milkmaids in our republic and many milkmaids in the fraternal union republics and socialist countries.

Our republic's workers have broadly extended the socialist competition under the motto "Let's guarantee 60 shock weeks for the sixtieth anniversary of the formation of the USSR!"

The republic has tested many different forms of the competition, which left a noticeable imprint upon our present-day affairs. They include the method of the Moscow Dinamo Plant. The chief feature of that method is increasing labor productivity on the basis of individual and brigade production plans, which became a kind of form of counterpledges. Inasmuch as these plans are developed with a consideration of the individual capabilities, experience, and level of proficiency of the workers, as well as the measures for improving the technology and technological methods of production and the establishment of labor norms, they usually reflect not only the indicators for the increase in labor productivity and the increase in the volume of operations, but also for improving the quality of output, and the economizing of raw and other materials, and other resources.

At the present time, in our republic's industry, more than 60 percent of all the workers are working on the basis of personal or brigade plans. That method has become widespread in the Estremrybflot and RET Associations, at the Il'marine Plant, the Plant imeni M. I. Kalinin, the Plant imeni Kh. Pegel'man, and a number of other enterprises.

At the 17th USSR Congress of Trade Union it was emphasized that counter plans should be viewed as the most substantiated form of socialist pledges. But it is precisely here that a paradox manifests itself. On the one hand, competition on the basis of personal and brigade plans is constantly developing, but, on the other hand, the number of enterprises that have accepted counter plans has been decreasing from year to year. Whereas in 1980 counter plans were accepted at 94 enterprises, last year their number dropped to 21, and this year only 23 enterprises accepted the counter plans. In addition, the counter plans are frequently accepted only for the production of additional output. In a large number of instances, the considerations that form the basis of their elaboration do not include those pertaining to the maximum use of the production reserves, the economizing of raw and other materials, the improvement of the quality of output,

the reduction of the production costs, or the increase in labor productivity, as is attested to by one-sided nature, the narrow understanding of the essence of counter planning by certain economic managers and trade-union committees. The responsibility for this attitude is also placed upon the republic's ministries and departments, which are not yet engaging properly in questions of counter planning, and which have been dragging their feet in coordinating the counter plans with the material and labor resources and the needs of the customers.

With the development of interbranch and intrabranch ties, and with the deepening of specialization and cooperative methods in production, competition that is taking on greater and greater importance is the competition between related enterprises. Under the new conditions of management, this form competition in the direct sense has been called upon to promote the increase in responsibility for fulfilling the pledges with regard to shipments of output to the customers. And yet, last year, the plan for sales with a consideration of the pledges for shipments was unfulfilled by 75 enterprises. They undershipped output valued at 35.5 million rubles. One cannot reconcile himself to this situation. It is necessary that both the conditions of the socialist competition and the incentive measures be aimed at the strictest observance of contract discipline, and that the fulfillment of the pledges for cooperative shipments become one of the basic indicators when evaluating the work performed by the enterprises.

A vitally important area in the fight for increasing the effectiveness of labor is the broad introduction of the brigade form of organization and payment of labor. In the republic's industry, the brigade form of organization of labor encompasses almost half of all the workers. But only 59 percent of the workers employed in brigades work on the basis of a single work order. In the construction organizations the share of the workers who are part of brigades has reached 65 percent, but not all the brigades operate on principles of cost accounting. Last year 48 percent of the total volume of construction and installation operations were carried out by the contract method. The experience of the Tallinn Machine-Building Plant imeni I. Lauristin, the Il'marine Plant, the Plant imeni Kh. Pegel'man, the Baltiyets Plant, and others convinces us that the organizing of the socialist competition in the brigades on the basis of the production plans that were mentioned provides the most considerable economic and educational benefit.

At the same time, there is also a large number of difficulties that we have been encountering during the extension of the brigade forms of organization of labor. This is attested to if only by the following example: in the republic's industry, as of 1 July 1980, 47.1 percent of the workers worked in brigades; and as of 1 January 1982, 47.6 percent. That is, during one and a half years the number of workers encompassed by this progressive form increased by only 0.5 points.

What was the reason for this? In some instances there is an obvious lack of work on the part of the enterprise administration, and the trade unions have failed to show any self-interest or persistence. At certain enterprises the explanatory work is poorly organized, as a consequence of which individual workers, especially those with a high level of proficiency, are afraid that there will be a drop in their earnings in the brigade. There are a number of other problems that require thorough study for purposes of improving the brigade forms. They include the

application of the coefficient of labor participation when evaluating the fulfillment of the personal plan; questions of paying a bonus for fulfillment or overfulfillment of the personal plan; criteria for evaluating the work performed by related brigades when summing up the results of the competition between them.

Something else that requires further improvement is the organizing of socialist competition between brigades. Practical life tells us that the most effective form is competition on contract principles. It is precisely this form that makes it possible to develop labor competition in the best manner, to exchange advanced labor methods, and to stamp out any elements of a formalistic approach. At the present time more than 7000 brigades are operating in our republic's industry alone, but only 1300 of them are competing on contract principles. And yet competitions on the basis of contracts should become the basis form of socialist competition between brigades both within the confines of an enterprise and within the branches of the national economy.

A considerable contribution to the resolution of the Food Program must be made by our republic. As is well known, since October 1981, agrarian-industrial associations have been created on a cost-accounting basis in all rayons of Estonia. These associations include all the kolkhozes, sovkhozes, rayon associations of Sel'khoztekhnika, dairy and meat combines, construction and transportation organizations, and other enterprises. The new system of management also requires a new approach to the organization of socialist competition. The economic and trade-union agencies and the scientific institutions are currently confronted by questions concerning the best and most effective ways to organize the competition within the agroindustrial association, between regions, production zones, farms, etc.

Another question is competition among people in related occupations, competition between kolkhozes, sovkhozes, and enterprises in the processing of agricultural product. The first steps in this direction were taken at the Pyaurnu Agroindustrial Association, where the local dairy-products combine concluded a contract of cooperation with a number of farms in the rayon.

At the 17th Congress of Trade Unions there was a clear enunciation of the position advanced by Comrade L. I. Brezhnev: the thing that must become the pivot of the economic policy is a thrifty attitude toward the public wealth. At the republic's enterprises in light industry the competition for economizing was organized on the basis of the personal and collective economizing accounts.

The republic's trade-union organizations and economic managers have been called upon to intensify their concern that the socialist competition becomes an inseparable link in the administrative mechanism, and that the administration of the activities of the labor collectives at all levels -- from the brigade to the ministry -- invariably involves the ability to organize the competition correctly.

5075
CSO: 1800/1285

REGIONAL

RUSSIAN LANGUAGE FOUNDATION OF INTERNATIONALISM

Tallinn SOVETSKAYA ESTONIYA in Russian 1 Sep 82 p 2

[Article by E. Tadevosyan, doctor of philosophical sciences, professor:
"The Flourishing and Rapprochement of the Socialist Nations"]

[Text] Today, from the heights of mature socialism, one can see more clearly and more brightly that which was done by the great Lenin and the CPSU for consolidating the people of various nationalities into one brotherly family. World history had never known previously such a unity of interests and goals, of will and actions, of spiritual kinship and trust among dozens of nations and nationalities, as was established in the USSR. "Communists," notes the CPSU Central Committee decree on the sixtieth anniversary of the formation of the USSR, "were and continue to be the proponents of a gradual, increasingly full rapprochement of nations on a truly democratic, truly internationalistic, as V. I. Lenin said, base."

What, then, are the objective prerequisites for the flourishing and rapprochement of the nations in the USSR? One of them -- and probably the most important -- is increasing internationalization of economic life and of social life as a whole in the process of the building of communism. The country has developed a national economic complex that encompasses all links of the economy, distribution, and exchange on the territory of the USSR. New opportunities have been opened up for the effective use of the material and other resources in the interests of all our nations; there has been a successful development of socialized production in the republic in accordance with a single national-economic plan, and this is making it possible to achieve the maximum use of the advantages of the socialist system of management.

Joint possession of the natural and production wealth, common labor, cooperation and mutual aid among the republics have become the decisive condition for eliminating the former inequality among nations, and the basis of their political, economic, and cultural development, and the attainment by them of a modern level of progress.

One should not fail to note that in the course of socialist construction, the previously backward national areas developed more rapidly, taking advantage of the selfless aid provided by the country's industrial centers. But from this it by no means follows that the only areas that benefited were, say, Kazakhstan or

Uzbekistan, Kirghizia or Turkmenia. No. The developed areas also had a self-interest in assuring that their economy would be firmly established as an inseparable part of the single national-economic organism, relying upon the advantages of the division of labor within the framework of a union state.

Today the economy of each republic occupies an important place in the single national economy, and makes an increasingly important contribution to the country's nationwide wealth. The labor collectives in the republics are linked by thousands of threads, they exchange raw materials and output, advanced experience and personnel, and they compete with one another. As a result there is a consolidation of the international bonds of comradeship, a sense of being part of a single family. Soviet citizens are well aware that it is only the solidarity of all nations, their joint conscientious labor, that reinforce the country's might.

The workers in the republics have been called upon to make a tremendous contribution to implementing the Food Program that was adopted by the May 1982 Plenum of the CPSU Central Committee. The country has at its disposal everything that it needs for the successful resolution of that problem. It is important to make skillful use of the opportunities that are inherent in the socialist planned economy, and the production potential that has been created in agriculture.

In the resolution of the key problems of the party's economic and social policy, and the further flourishing and rapprochement of nations, the leading role belongs to the working class. From year to year there has been an increase in its percentage in the structure of the population in the republics. At the present time the number of workers in the country exceeds 80 million. This represents two-thirds of the USSR population that is employed in the national economy.

On the basis of its economic status, revolutionary ideology, and collectivistic psychology and morality, the working class has been and continues to be the most consistent expresser of the international solidarity and brotherhood of the workers. "It is specifically the working class, the most internationalistic class by its essence," Comrade L. I. Brezhnev remarked, "that plays the decisive role in the process of bringing closer together all the nations and nationalities of our country. The workers of all nationalities, united into smoothly operating production collectives -- those are the people who are creating the industrial projects, wherever they are being located, who are building the railroads, and laying the canals, petroleum pipelines, and electrical-transmission lines that are uniting various parts of our country, the union and autonomous republics, krays, and oblasts into a single economic whole." Examples of this are provided by the Nurekskaya GES in Tajikistan and the Navoinskaya GRES in Uzbekistan; KamAZ in Tataria and the West Siberian Fuel and Energy Complex; the BAZ and Atommash; the BAM [Baikal-Amur Mainline] and the Karakumskiy Canal; the Central Asia--Center Gas Pipeline and the creation of the USSR Single Energy System.

The united labor of the multinational working class, labor that is aimed at the attainment of common goals, intensifies the mobility and migration of the population, and this, in essence, means, as Lenin wrote, "the unification, the bringing closer together, the intermingling of nations. . ." The results of the 1979 census indicate that the nonindigenous inhabitants constitute in eight out of the

15 union republics more than one-quarter of the total number of persons living there, and in Kazakhstan and Kirghizia, more than half.

At the present time multinational production, scientific, and creative collectives have formed and are successfully working in every republic, and this is an extremely important indicator of the rapprochement of nations, the internationalization of public life, the consolidation of the new social and international community that has formed in the country -- the Soviet nation.

As a result of the increase in the multinational nature of the population in the republics, the 26th CPSU Congress directed attention to the need for the more complete and more thorough accounting of and satisfying of the specific interests and demands of the citizens of the nonindigenous nationalities with regard to language, culture, and everyday living conditions. It was especially noted that all the peoples inhabiting the republics have the right to proper representation in party and state agencies.

The problems of deeping socialist democracy have been constantly in the party's field of vision when the party has resolved questions of national relations and the flourishing and rapprochement of nations and nationalities. And that is natural, since the broader the development of democracy and the more democratic the life of the country is, the greater the strength of the mutual voluntary attraction among the workers of all nationalities.

A brilliant expression of the commonality of the political life of our nations, of their close unity, has been provided by, and continues to be provided by, the most widespread, sovereign state agencies -- the Soviets of People's Deputies. Millions of elected representatives of the people attend there a real school of socialist internationalism. The persons elected to the USSR Supreme Soviet, for example, include deputies of 61 nationalities; and in the Supreme Soviets of the union and autonomous republics state affairs are directed by representatives of 71 nationalities. More than 100 nationalities have been sent to the local Soviets of People's Deputies.

In the new USSR Constitution that was adopted in 1977, and in the constitutions of the union and autonomous republics, there is a reflection of the course taken by the CPSU for the further reinforcement of the union state and simultaneously the development of the national state organization of the nations of the USSR. The federative form of state system, which embodies Leninist principles of national policy, makes it possible to combine the general and the particular, the international and the national, in the development of the Soviet nation as a new historic community of people.

One observes the closer and closer intertwining of the national and the international in the Soviet way of life. It is characterized by such features as collectivism and comradeship, humanitarianism and solidarity, and socialist patriotism. Under conditions of mature socialism one observes the more intensive exchange of spiritual wealth among nations, the drawing closer together and the mutual enrichment of the national cultures. In the CPSU Central Committee's decree on the sixtieth anniversary of the USSR it is emphasized that the single international culture of the Soviet nation serves all the workers and

expresses their common ideals. It absorbs all that is of common significance in the achievements and the unique traditions of the national cultures.

Socialist in content, varied in its national forms, and international in its spirit and nature, Soviet culture has become a great force for the ideological and moral consolidation of the nations and nationalities of the Soviet Union.

A brilliant example of the upsurge in the national cultures is the fact that children in Soviet schools receive instruction in 52 languages. In our country magazines are printed in 46 languages; newspapers are printed in 55; belletristic literature is published in 77; and radio broadcasts are conducted in 127 languages of the peoples of the USSR and foreign languages.

Incidentally, all the languages in our country -- and there are more than 130 of them in the USSR -- are constantly developing and becoming constantly enriched through contact with one another. Their completely equal legal status is assured legislatively.

The bringing closer together of people of various nationalities, of all the peoples in our country, is promoted by a knowledge, in addition to the native language, of the Russian language.

Despite the fact that all languages have completely equal legal status, the Russian language has become a means of international communication by virtue of a number of objective and subjective reasons. First, it is the most widespread language: at the present time 82 percent of the population of the USSR speak Russian fluently. Secondly, the Russian language, as was noted long ago by F. Engels, is one of the richest of the living languages in the world. It has been scientifically developed, it possesses internal homogeneity, a rich lexicon, and extensive scientific terminology. According to UNESCO data, a knowledge of the Russian language today opens up access to two-thirds of the information that exists in the world. Thirdly, the broader and broader use of Russian as a nationwide language has been aided by the striving by millions of workers to study and know the language of the great Lenin.

Bilingualism, the complete mastery of the national language and the international language, conforms completely to the requirements of the internationalization of public life as a whole that is occurring in our country. It is of special importance for the flourishing and rapprochement of the national cultures, the development of the complete cooperation among the republics, and the reinforcement of the sociopolitical and ideological unity of the Soviet nation.

The rapprochement of the Soviet nations is an objective but far from elemental process. In it an important role is played by the policy of the CPSU. The party shows constant concern for the complete consolidation of the friendship and unity of the peoples of the USSR; guarantees the correct party leadership of the sphere of national relations, leadership that is based on Marxist-Leninist principles; and creatively develops the Leninist theory concerning the national question.

The party rejects as alien to communist ideology the attempts to urge along artificially the objective process of the rapprochement of nations or to hinder

it. It sees its task in giving complete scope to its natural development on the basis of voluntary action, equality, and fraternal cooperation among nations. An important landmark in the further extension of this completely natural process will be the development of a classless structure of society, a development which basically will occur within the historic framework of mature socialism.

5075

CSO: 1800/1284

REGIONAL

NEW SPORTS COMPLEX OPENS AT TARTU UNIVERSITY

Tallinn SOVETSKAYA ESTONIYA in Russian 4 Sep 82 p 1

[Article: "TGU [Tartu State University]: Sports Complex"]

[Text] Tartu, 3 September. (ETA [Estonian News Agency] correspondent). Today the construction workers turned over to the collective at Tartu State University one of the largest projects for the jubilee year -- the sports complex. This will be the scene not only for the training of sports personnel; the new complex will become the center of the sports life of the entire university city.

Although the School of Physical Culture at TGU is one of the youngest, sports at that institution of higher learn have been cultivated for more than a century. Many students at the university achieved outstanding successes in sports. Persons who inscribed their names in the history of sports include Kh. Lipp, Kh. Pyarnakivi, M. Paama, and others. The university constantly devotes a large amount of attention to the development of the sports base: the sports-training base in Kyaeriku became a very large postwar construction project. And now, during the year of the 350th anniversary of the university, it has been augmented by a complex with a field and track area, an indoor sports arena, training labs, and auditoriums. Good grades have been given to the Tartu kolkhoz construction workers who participated in erecting this structure.

In the ceremony that opened the new complex, the participants included Candidate Member of the Bureau of the Central Committee of the Communist Party of Estonia, First Secretary of the party's Tartu City Committee, I. Toome; Deputy Chairman of the ESSR Council of Ministers A. Gren; Chairman of the ESSR Sports Committee Yu. Unger; and TGU Rector A. Koop.

5075
CSO: 1800/1296

REGIONAL

TARTU UNIVERSITY'S CONTRIBUTIONS TO LITHUANIAN CULTURE

Tallinn SOVETSKAYA ESTONIYA in Russian 26 Aug 82 p 3

[Article by S. Isakov, TGU [Tartu State University] professor: "Tartu University and Lithuanian Culture"]

[Text] Tartu University has played a role of no small importance in the history of Lithuanian culture. It has graduated a number of remarkable Lithuanian scientists, writers, and public and revolutionary figures.

The number of students from Lithuania who studied at Tartu University prior to 1918 was 1438. However, it is extremely difficult to determine how many of them were Lithuanians, inasmuch as, prior to 1916, the students' nationality was not recorded in official documents. It is known only that there was a particularly large increase in the number of students from Lithuania at the university at the very end of the nineteenth and the beginning of the twentieth century.

At first the Lithuanian students usually entered Polish student organizations and, together with the Poles, participated in the national-liberation struggle in their own homeland. The first Lithuanian illegal student organization at Tartu arose in 1895. The members of the organization attempted to promote the enlightenment and cultural development of the Lithuanian people, and to disseminate the national press, which at that time was banned by tsarism. In 1898-1900 the organization was headed by medical student P. Avizhonis, who subsequently became a prominent Lithuanian scientist.

In November 1906, on the initiative of students M. Marma and A. Zhilinskas, the association was legalized under the name of the Society of Lithuanian Students in Tartu (Dorpat). It set as its goal the spiritual and material support of its members, and the training of them for work for the good of the Homeland. The society members met once every two weeks at meetings where they listened to reports and book reviews on the most varied topics. According to the reminiscences of former society members, those sessions were, as it were, a second university where the future Lithuanian intelligentsia prepared for social activity. On the initiative of the society, in 1908 the first conference of Lithuanian students was held in Vilnius. The association had a library, and several clubs were in operation: a club for the study of the Lithuanian language, a social sciences club, musical club, and drama club. It had a chorus and an orchestra

which presented Lithuanian nights in Tartu with a national program. Although, formally speaking, only university students could be members of the society, actually the society united all the Lithuanians living in Tartu. The number of society members varied from 20 to 40. The Lithuanian students took part also in the revolutionary movement among the Tartu student body. Some of them were among its leaders. The German occupation in 1918 disrupted the activities of the Society of Lithuanian Students.

The School of History and Philosophy at Tartu University in the late nineteenth and early twentieth century gave scientific courses in the Lithuanian language, folklore, and history. University professors and instructors (Ya. Boduen de Kurtene, L. Mazing, O. Videman, and later P. Arumaa and others) engaged in research on the Lithuanian language. For example, assistant professor A. Aleksandrov (subsequently the famous linguist and professor at Kharkov and Kazan Universities) in 1886 defended at the university his master's dissertation on the language of the founder of Lithuanian literature K. Donelaitis, and two years later, his doctoral thesis on Lithuanian grammar. Medical historian I. Brennzon in 1883 defended his doctoral dissertation "On the Anthropology of the Lithuanians." Russian history professor at Tartu University in 1905-1918 I. Lappo specialized in the history of Lithuania and was the author of several valuable monographs on the Great Lithuanian Principality of the sixteenth century. Subsequently he became a professor at Kaunas University.

During the prerevolutionary era all this was of tremendous importance, inasmuch as, in Lithuania itself, there was no university at that time. Nor were there any scientific centers where one could engage in the study of the Lithuanian language and history.

Students at Tartu University made a valuable contribution to the development of Lithuanian culture and science. As we have already indicated, they included writers (E. Dauksha, Y. Bilyunas, Y. Kashkaytis); scientists in various specialties.

Among the writers one should especially note Yonas Bilyunas, the outstanding master of Lithuanian novel writing, a delicate psychologist, and the first in Lithuanian literature to depict the life of the workers. In Tartu Y. Bilyunas was an active participant in the revolutionary acts by the local multinational student body, as a result of which in 1901 he was expelled from the university.

Another student at Tartu University was specialist on Baltic languages and Lithuanian literature Eduard Vol'ter, subsequently the director of the National Library of Lithuania and professor at Kaunas University.

In 1902-1904 Antanas Purenas studied the natural sciences at Tartu. He subsequently became a prominent Lithuanian chemist, academician of the LiSSR Academy of Sciences, professor, head of the School of Organic Chemistry in 1940-41 and 1944-1946, and the first Soviet rector of Kaunas University.

Tartu University gave Lithuania an especially large number of outstanding medical doctors. In 1897-1900 Pyatras Azizhonis, the outstanding Lithuanian ophthalmologist, studied here. In 1914 he defended in Tartu his doctoral dissertation on

the eye diseases of Lithuanian peasants. In 1922 P. Avizhonis became a professor in the Department of Eye Diseases at Kaunas University, and subsequently also pro-rector and rector of the university. He wrote more than a hundred scientific works, the basic one of which was *Rukovodstvo po glaznym boleznyam* [Manual on Eye Diseases]. In 1915 Vladas Lashas graduated from Tartu University; during his student years he had been chairman of the Society of Lithuanian Students. Subsequently he was professor and dean of the Medical School at Kaunas University, the head of the Department of Normal Physiology at Kaunas Medical Institute, academician of the LiSSR Academy of Sciences, and corresponding member of the USSR Academy of Medical Sciences. He wrote his memoirs about his years as a student, in which he described the life of the Lithuanian students in Tartu at the beginning of the twentieth century. Vladas Kuzma became a major Lithuanian physician, professor, and head of the School of Surgery at Kaunas University; during his youth he had taken active part in the public life of the Tartu student body.

Lithuanian students Karolis Pozhela and Kazis Rimsha in 1915-1917 were the leaders of the Tartu Social-Democrat organization. After the February Revolution K. Rimsha became the chairman of the Tartu Soviet of Workers and Soldiers' Deputies (K. Pozhela was also a member of it), and in the autumn of 1917 he became chairman of the Military Revolutionary Committee at the same place. Subsequently they both took active part in the struggle for Soviet authority in Lithuania. K. Pozhela, as the leader of the underground Politburo and Secretariat of the Central Committee of the Communist Party of Lithuania, was later executed by firing squad. K. Rimsha, after the revolution, was an instructor at higher medical educational institutions in the Soviet Union, and in 1948 he became director of the Tuberculosis Institute in Vilnius. Another participant in the revolutionary events of 1916-1917 in Tartu was the famous Lithuanian revolutionary V. Rekashyus. The famous Lithuanian revolutionary poet Yu. Yanonis hid with the Tartu Lithuanian students for a period of time in 1916.

In 1920-1930, in addition to I. Lappo, certain other instructors at the prerevolutionary Tartu University helped to create the Lithuanian higher school system. For example, instructor, subsequently professor of philosophy at Tartu University in 1914-1919 Vladimiras Shilkarskis subsequently worked as a professor of Greek literature and language at Kaunas University. He was a major specialist on the history of antique literatures and antique philosophy.

In our time we can observe a strengthening of the ties between Tartu and Vilnius Universities, ties which, as it were, continue a tradition that became firmly established as long ago as the past century.

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